

THE CHRISTIAN

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UN



WE BELIEVE

THE RECURRING REFORMATION Edward H. Pruden

A CHRISTIAN'S POLITICAL RESPONSIBILITY

Congressman Merwin Coad

Stretch Out Your Hand

by Gene N. Branson

A Faith to Live by

GO WITH me on a journey that may at first seem like a trip into ancient history, but which may become as challenging as today's headlines.

On one occasion Jesus healed a man with a withered hand (Matt. 12:9-14). The Pharisees immediately accused him of doing wrong because it was the sabbath day. Jewish customs allowed one to save an animal whose life was in danger on the sabbath, but they believed man's needs must wait.

Jesus said, "What man of you, if he has one sheep and it falls into a pit on the sabbath, will not lay hold of it and lift it out? Of how much more value is a man than a sheep! So it is lawful to do good on the sabbath."

The Pharisees accused Jesus because he had broken their established practices. This seems distant to us because sabbath laws are no longer our problem. Yet a similar problem remains with us. We are often tempted to let established customs, beliefs, or prejudices get in our way of helping people.

Many faithful "saints" believe it is wrong to hunt or fish on the Lord's Day, but it is right for them to stay home from church, gossip about the neighbors, or condemn the church program. Many faithful "Disciples" are very particular about this or that Brotherhood tradition, but they close the church door to people of another social standard or color of skin.

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Man-made rules make minor things too important but often overlook great spiritual truths.

The real lesson in this act of kindness, however, has nothing to do with the sabbath. The important thing is Jesus' concern for the sick man . . . "Stretch out your hand." If our emotions were first and always for people, then rules and customs would never interfere; there would be no need for any Ten Commandments.

"Stretch out your hand" is Jesus' encouragement to both the sick and the well. It is the imperative for every individual Christian to practice his faith . . . "Seek and you will find. . . Be doers of the word and not hearers only. . . Seek first his kingdom and his righteousness."

"Stretch out your hand" is also the imperative for our Brotherhood as we begin a "Decade of Decision." Reluctance and doubt will never meet the challenges of our world today. Only a bold venture that breaks free of past traditions and "reaches out" in concern for others will suffice. Broader areas of spiritual devotion and Christian living must be discovered. We must dare to "stretch out our hands" in Christian faith and service.

The miracle that healed the withered hand tells us we should not let customs, traditions, or even religious practices get in the way of helping people. But this act of kindness should be remembered, not as an argument against traditions but as a concern for people. It assures each of us that if you dare to "stretch out your hand" you will find wholeness of life.



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COVER . . .

THE UNITED NATIONS is our cover subject today because it is World Order Sunday. "UN We Believe" is a program based on the conviction that industry and business can support the United Nations as effectively as they supported the war effort. Its purposes are (1) to persuade industry and business in the United States to make it "policy" to publicly support the principles and purposes of the UN and (2) to provide specific ways in which this support can be expressed.



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TOGETHERNESS

by Edith Clifton

How feeble is a lone raindrop.
How silent and how small.
Yet many drops can raise a flood
And halt an army in the mud
and top the highest wall.

How feeble is a single mind, how
mighty
linked with all mankind.

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Reformation Sunday Should
Remind Us of the Necessity
For Continual Critical
Examination of Things as They Are

The Recurring Reformation

by Edward H. Pruden

ANY Reformation Day observance must recognize the necessity for reaffirming a faith and of attempting to relate that reaffirmation to the actual spiritual needs of our generation.

Although the outward circumstances of life have changed to some extent since the sixteenth century, the spiritual needs of men are still the same. The gospel we are commissioned to proclaim, still has at its center one who is "the same yesterday, today, and forever." Of primary importance therefore is the ability to distinguish between the essential mission of the church and its human accumulations.

As Martin Luther gave himself to greater study of the Word of God, and to the nature of the Church as set forth in the New Testament, he was increasingly convinced that the church of his day had lost much of its power while accumulating vast amounts of worldly goods and an almost unbelievable number of inexcusable traditions.

While attending the Conference on Faith and Order in Lund, Sweden, in 1952, I was assigned to the section dealing with ways of worship. My group included representatives of the following churches: Eastern Orthodox; the Church of England, both in

its Anglo-Catholic and Low Church traditions; the Luthern Church in Europe and in America; the Reformed Church in Holland and Switzerland; the Society of Friends; the major denominational bodies to be found within the United States; and two unofficial Roman Catholic observers.

In our daily discussions, we soon realized that there was no vital difference between our convictions regarding the nature of man and his need of salvation, nor the source from which that salvation proceeds, but our differences lay in the area of ceremony, ritual, practice and tradition. These differences had grown up because human nature had begun to assert itself, and the New Testament simplicities had been complicated by the results of man's pride, love of power, and fascination for ceremony.

We would have made far more progress toward genuine Christian unity if we had discontinued our efforts to justify these human accumulations and had made an honest effort to restudy the real pattern of the church and to recapture some of the power which those early Christians were constantly demonstrating.

While exhibiting some rare treasures of his church to a distinguished visitor, and ecclesiastical authority paused and remarked, "No longer can the Christian church say, 'silver and gold have we none.'" To this the

visitor replied, "Yes, that is true, but neither does the church have the power to say, 'rise up and walk.'"

A more recent discerning churchman has said that, "Today we are many, but not much." Even as Martin Luther made a desperate effort to draw a distinction between the true mission of church and the crippling accumulations it had acquired, so must we give ourselves to the same endeavor as we labor within the church of the twentieth century.

This is particularly urgent today, since there is among us a concerted effort to improve the physical appearances of our church buildings, and to make more beautiful and majestic our orders of worship. While I am in thorough accord with both of these emphases, we must recognize the temptations which inevitably present themselves. In some churches, informality has actually become ritual, and disorderliness is defended as an indication of the Spirit's presence. In our efforts to provide dignity and beauty, we may go to the other extreme and create an esthetic experience which overshadows the main purpose for which men enter the House of God. The service of worship must always be a mighty experience in which men are brought face to face with the Living God.

Moreover, the recurrence of

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Reformation Sunday should remind us of the necessity for continuing a critical examination of things as they are. Martin Luther and his sympathizers might well have become so absorbed in performing the traditional duties of sixteenth century churchmen that they would have ignored entirely any need for change in existing practices. Possessing, however, a discerning mind, and being disinclined to accept anything merely because it constituted the practice of many generations, Luther probed into the practices of his day in an unrelenting spirit, discovering repeatedly things that had no justification in Scripture and which disturbed his own conscience continually.

In this he was following faithfully the example of his Lord who refused to accept the religious status of his own times as being the norm of all true religion, and who made repeated attempts to discover the areas in which errors had been made and the means by which they might be permanently corrected.

As we look around us in our own churches, we are tempted to ask, "Is this really what Christ intended?" We have been born into a certain situation; we have inherited certain traditions; we have assumed certain obligations which at times are so great that we hardly have an opportunity to examine the situation around us; and if we are not careful and forever on the alert, we shall find ourselves being absorbed by our surroundings and so involved in the framework which others have constructed that we are incapable of offering any constructive criticism or suggesting any helpful revisions.

Thus in our day the Reformation spirit involves the courage to insist on those changes which a critical examination reveals. The Reformation would never have been a blessing to the Christian world if Luther had simply discovered areas where changes were needed but had said nothing about them. No man likes to make himself conspicuous nor

do many of us relish the thought of constituting a minority.

Nevertheless, the disciple of Christ is required not only to exemplify the Master's sympathy and kindness, but to demonstrate anew his courage. We can never be worthy of the name we bear if we remain silent and satisfied with the condition of existing things while in our hearts there is a burning conviction that vital changes are necessary.

Today we speak boldly concerning the social implications of the Christian gospel. Many of us forget that in this area pioneering spirits like Walter Rausenbusch and Washington Gladden brought down on their heads violent denunciation because they dared suggest that the gospel and anything whatever to do with the wages paid to a workman, or with the living

"God is not calling us to a deadly conformity, nor to a reunion with a totalitarian ecclesiastical organization that would threaten our congregational liberties or our individual freedom."

—EDWARD H. PRUDEN

conditions under which human beings are required to exist. These men might have gone to their graves amidst the general acclaim of admiring contemporaries if they had only been willing to conform to the pattern of previous generation. But like Luther they possessed the courage to speak when speaking was required, and were brave enough to challenge Christian practices wherever such deviations from the mind of Christ were prevalent.

Many of us today recognize certain disturbing tendencies in the denominational groups to which we belong. Sometimes it means practically committing denominational suicide to question attitudes or programs which may come forth from our church headquarters. We want to be known as cooperating and sympa-

thetic, and we shrink from every being thought of as a disturbing influence. All the while needed reforms go neglected, and ineffective methods remain in practice while the Church of Christ struggles to maintain itself.

The recurrence of Reformation Day also teaches us the folly of refusing to profit by another's insight. As soon as Martin Luther revealed his growing convictions to some of the church authorities under whom he served, his words fell on unsympathetic ears and his superiors confronted him with stony faces. They preferred to believe that Luther was possessed of an evil spirit and utterly mistaken than to give careful and conscientious consideration to his views which might have led them to share his ideals.

God has not yet exhausted His store of truth, nor has He yet given to men all the light there is to be revealed. All around us today are isolated individuals who, through unusual devotion and unceasing search, are making spiritual discoveries which might well prove to be the answers to some of man's deepest hunger and fondest dreams.

But we are still inclined to look upon any such person of independent thought or new insight as a peculiarity to be shunned or a peculiar individual whose impractical suggestions are of no value whatever. Such unintelligent and unsympathetic reactions may only serve to close the door to any new opportunity of acquiring a larger group of the gospel's answer to our needs, and thus life will continue in its routine way devoid of all power and peace.

The word "disciple" means "learner," and the true disciple of Christ will not only sit at the feet of the great Teacher of all time, but will remain in a teachable frame of mind in order that he may acquire further knowledge from other disciples and gain more insight into the vast possibilities of discipleship.

Our desires to achieve change
(Continued on page 20.)

Editorials

Order from Disorder

YOUNG people are always upsetting the nice systems of our adult world. Oh, they don't really upset them; we won't let them. They just make us uncomfortable.

We already know what is wrong, usually. We have known it ever since we became adults. We know the world of politics and the world of religion are both disorderly. We don't like them that way, but we have learned to live with the situation.

We have accommodated ourselves to the situation so well, that if a doubter comes along who says things should be changed, we accuse him of trying to create disorder in our disorderly world! If we can only keep him quiet a few years, he will grow up and stop creating confusion. He will adjust and join the crowd which says, "Wait until the next generation."

An incident happened in Lausanne, Switzerland, last summer which brings the above generalizations into focus. It has to do with Order, and disorder in the churches. On World Order Sunday we may well consider the issue in the churches, for we are a part of this world. We add to, or take from, the order of our times.

As it has happened so many times in the past, the young people who were in Lausanne for a world conference learned something. They felt quite friendly and united in-Christian spirit although they came from scores of religious traditions. Then they discovered that the canons, rules and customs of their respective churches would not permit them to participate together in the observance of the Lord's Supper. No doubt this had been mentioned in their presence before, but it had not been existential for them.

This was a big blow for many of them, it seems. And, in defiance of the regulations of the churches which they represented, a large group gathered together and celebrated Holy Communion together.

How immodest of these youth—and most youth at such gatherings are already in their twenties. How dare they upset our orderly acceptance of the disorder of the Christian world!

At Lund, in 1952, we decided this once and for all! We simply would not try to have common Communion for it only makes trouble. We have trouble enough. We are di-

vided into hundreds of churches. The majority believe that Communion is for those who agree. Any pretense at common Communion by those who haven't signed the same creed is not really Communion, they say.

This would be the obvious answer to the young people at Lausanne. They thought they communed but obviously they didn't. They couldn't. It isn't permitted!

When they reported to their elders, the Central Committee of the World Council of Churches, sitting at St. Andrews, Scotland, a few days later, they didn't receive much help. Their elders don't know an answer. They have given the best one they know. And it isn't good enough. The elders are willing to wait for further revelation of the will of God. That's what we always say. Could it be that God was giving further revelation at Lausanne?

The youth who reported to St. Andrews sounded a little bitter. (That isn't a Christian characteristic either.) They said, "Please don't plan any more conferences for us and expect us to meet together, if we can't sit at the Lord's Table together."

ORDER from disorder? Perhaps we have been too reluctant to act and wait for God's judgment upon the action. We have developed our rules and then attached divine authority to them. Perhaps they were unconstitutional all the while.

Many will say that Disciples of Christ are not concerned in the matter for we have never put any limitations on the Communion service. It is true that we have considered this to be a matter between the Lord and the believer. However, we have been part and parcel of the unity discussions through the years and members of the various cooperative agencies. If we had something to say we have not said it loudly enough.

The theologians can have a good time with these remarks. They are too simple; they do not take the facts into account. They ignore tradition and they overlook all the fine and penitent pronouncements that have been made since Edinburgh, 1910.

We are not unmindful of the theological and biblical issues, having been exposed to them on various occasions in the past. We also keep hearing those young people: "Don't send us any more. . . ." Whose disorder is worse, theirs or ours?

The Scales of Life

Solutions to Imbalance . . .

- Live Normally
- Think Objectively
- Adjust Easily
- Draw Upon Spiritual Truth



by Leslie R. Smith

YOU are all acquainted with the Bible account of the blasphemous feast which King Belshazzar threw for one thousand of his lords. In the midst of the drunken brawl there appeared a hand which wrote strange words upon the wall. In great agitation the king called for the enchanters, the Chaldeans, and the astrologers. But even though he promised them raiment of purple, a chain of gold and the opportunity to become third in command over his kingdom, none was able to interpret the strange words' meaning.

Then the queen reminded the king of Daniel and of his ability to interpret dreams. Daniel was summoned. He declared the writing was done by the hand of the only true God. He gave this interpretation: "MENE, God has numbered the days of your kingdom and brought it to an end; TEKEL, you have been weighed in the balances and found wanting; PERES, your kingdom is divided and given to the Medes and Persians."

That very night the king was killed and his kingdom passed into the hands of Darius the Mede. Belshazzar is almost forgotten but immortal have become the words, "You have been

weighed in the balances and found wanting."

When I was a child, medicine was often done up in individual packages each of which contained enough powder for one dose. Many times have I watched a pharmacist put a tiny weight in one pan of a perfectly balanced scales and then shake enough powder on the other pan to bring the indicator exactly to the middle of the graduated markings of the indicator bar.

To me, this is a parable of life. God has put everything in perfect balance. Man, through his free will, can develop each part as he chooses. But if he is to find peace and abundant living, he must keep all life and activity always in perfect balance. Because Belshazzar had not done so, he was destroyed. A like fate awaits all who do not heed Paul's counsel—in all things keep balance.

The earth seems to be perfectly balanced on its axis and in its orbit. Any variation to the right or to the left would completely change our seasons and mode of living.

Such balance not only characterizes the universe, but it should also characterize men's lives. We hear much about tensions which result from imperfectly balanced lives and activities. A man thinks he can disobey the

laws which govern work, play, and rest. Instead of reserving eight hours for each—no better balance has ever been found—he attempts to work fourteen hours, to spend four to six hours eating overly rich food and indulging in strong drink, relegating his rest to four to six hours out of the twenty-four. He may get by with it for a time, but finally the piper has to be paid.

Imbalance is a medical term referring to the chemicals of the body. It leads to any number of difficulties. Unbalanced is a term which refers to one's mental state. As long as his interests are balanced, he is said to be sane. But when too much stress is laid on one, to the end that his thinking is warped thereby, he is said to be *insane*—unbalanced.

The same rule holds true in men's relationships. Unfair distribution of wealth leads the underprivileged to exert their rights, sometimes by open revolution. When capital goes to the extreme, labor demands a hearing. When the labor union movement throws too much weight on its side of the scales through graft and corruption, a counter reaction is justifiably scored.

A chief argument for the two-party system of politics is that each becomes a balance for the

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other. The Republicans would possibly be not nearly so liberal as they are if they were not goaded by the Democrats, and the latter would be far more liberal, perhaps, if they were not held somewhat in leash by the Republicans.

So it is that in international relationships we hear much about the balance of power, the balance of trade which indicates that here, too, the same sensitive mechanism should be respected. The purpose of talks on the ambassadorial level, of summit conferences, of the United Nations is simply to keep a balance between the nations of the earth as respects their needs, their abilities, their rights, and their desires.

What then can we do to keep our balance in a world in which there are so many extremes, any one of which if followed would lead to destruction?

Perhaps it is oversimplification to name four such aids, but nonetheless they should be indicative of the way. The first is to *live normally*. Now to live normally means simply to keep all phases of life in balance. The basic laws of both physical and mental health require this. The moment the scale of life is weighted too heavily in any area, that moment destruction is imminent as much so as it was for Belshazzar.

Paul's advice that we be temperate in all things is absolutely sound. Too much food, too little exercise, too much of intoxicating liquor, too much work, too much play, too much being alone—one has merely to mention these and he is aware of the physical, mental, and social imbalance which they cause to the detriment of man and society.

We are all aware that health is the normal state of man. When all his organs function harmoniously, when they are all in balance—then we say he enjoys good health. The very life force itself tries to maintain this balance.

It is an evident fact that life has a way of throwing many un-

toward things at us. Sad but true, our tendency is to let them consume us completely. If we give way to grief, to disappointment, to despair or fear, we shall be *weighed in the balances and found wanting*. But if we go on living just as normally as we can in all relationships, the balance which we thus maintain will be in our favor and will work toward conquering the difficulty. It is wise counsel to live one day at a time. We have only that much strength. We were never meant to carry yesterday's disappointment or tomorrow's fear.

The evil of one day is sufficient.

The second help toward keeping one's balance is not only to live normally but also to think objectively. Most people never rise above the orgy of thinking (if it may be termed that) with their emotions, or of simply rearranging their prejudices. Just as the body cannot function properly if the weight of emotion is too great for it, neither can the mind.

In fact, the only way to think objectively is to divorce one's self from the predicament, muster all the facts, weigh them and evaluate them, without undue emphasis upon his own desires. This is not easy, but it is possible.

The third thing he can do is to adjust easily. We live in a world of change. A good translation of the beginning of Ecclesiastes is "Change of changes, all is change." This is life. We are told that every seven years we have a completely new body because the old cells are constantly being sloughed off as they make way for new cells.

History shows that change has a way of coming of age, of ripening. And when this state is reached, nothing anyone can do will prevail against it. For example, twenty-five years ago Dr. Alexander Paul, one of our Disciple foreign missionaries, who had then retired from his work in China, was roundly criticized because he insisted that the

masses of the Chinese people were looking for someone to guide them in a land reform movement. Russia has taken advantage of this and at least promised it. We are all aware of the result.

We live in a world of change. We have to adjust to these changes or we shall be weighed in the balance and found wanting.

Finally, we need to draw deeply upon those eternal spiritual truths which do not change. These Jesus Christ revealed to us. More than in any other religion Christians can adjust to change because our faith is founded on a personality, and not on a cold, crystallized creed.

The most adaptable living form of life is man. Birds follow the same instincts in the same way they have always done and return at the same times to the same kind of nest. Not so man. He constantly adjusts himself to the new. He is able to do this because of the power of adaptation which personality gives. Our religion built upon personality carries the same ability to adapt itself to all change.

The Yerkes observatory telescope is found not upon a rock but upon sand. Rock would carry the minute vibrations of the earth and constantly force it out of focus. But sand absorbs the vibrations and makes a continuing, balanced focus possible.

Because our religion is founded upon a personality, it absorbs the vast changes which are constantly taking place, whether they be the extreme of tragic or of good fortune and makes it possible for us to live normally, to think objectively, and to adjust easily, all because we draw deeply upon those truths which are above and beyond all change and conflict—the eternal verities which nothing can ever warp or make inefficient.

Jesus Christ is the same yesterday, today, and forever. In this fact only lies our true certainty, and sure victory.

The Christian's Political Responsibility

"We must be done with the naive assumption that practical politics is simply 'dirty business' . . . beneath those who are men of God"



by Merwin Coad

Member of Congress

IS THE world growing worse? To this question a thousand voices answer, "Yes." These are the voices which are raised to cry out concerning the conditions of our times. In the world today are the hungry. Living in our time are the poverty stricken. Emaciated are the diseased, and neglected are the ignorant.

But, there is a great host of others who still remember the prophet's promise of a great new day, and these are those who reply, "Sayest thou not that the former times were better than these?"

History reveals the quicksands of man's society, for out of 21 great civilizations, the foundations of 14 have already crumbled and others are slipping into oblivion.

Pericles built a civilization on culture and it failed. The Medo-Persians constructed a great nation, but drank their way to doom. Caesar ruled a generation with power, but it collapsed. Egypt flourished until it forgot God, and it went down. Greece, under Alexander the Great, con-

quered the entirety of civilization, but could not conquer herself. Rome was the center of the world, but through selfishness she perished.

Human progress is manifest in the growth of liberty, in man's meeting of the challenges of the age in which he lives.

When the Lord walked by the Sea of Galilee, the world was under totalitarian rule. A government of the people did not exist.

In the time of our Lord, slavery was a recognized institution. Slavery was not only legal, but it was politically, socially, and morally held in good repute, and thus it continued until a century ago. Until the day of Abraham Lincoln, slavery was approved and practiced by Christian people and Christian organizations. For example, the British Society for the Propagation of the Gospel owned slaves and was free with the whip in order to maintain the diligence of the slave in performing his tasks of labor.

The absence of liberty and freedom is written indelibly across the pages of history. Socrates was forced to the drinking of poison hemlock. Locke, the philosopher, was cast to the exile of a Dutch garret. Bacon, the

scientist, was thrown to the depths of a dungeon. Galileo was forced to recant his amazing discoveries of astronomy. Bunyan languished in prison. Tyndale, for his translation of the Bible, was strangled. Later his body was exhumed and burned at the stake.

In our time, the great struggle between the civilization of the free and the empires of the masters of slaves goes on. As men of Christian conscience we must determine whether this world shall exist for free men or slaves. The horizon of liberty we believe will be fully orb'd with the dawning, shedding light on a world of the free.

Church and State

In our concept of the Christian faith God is creator and sustainer of all things visible and invisible. This means that the entire scope of life and every area of human activity is of his concern and is subject to his rule. It is not conceivable to think of the soul as belonging to God but the body belonging to the several human institutions which satisfy its needs, its desires, or its ambitions. The spiritual and the physical and all the interests of

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the two come within the realm of God's grace, of his love, and of his judgment.

Surely God is as much concerned with the family as with the Church, and he is as much concerned with economic or political affairs as he is with family relations for they are all separate parts of the integrated whole. Hence, the conscientious Christian should be profoundly concerned with the affairs of human endeavor and with man's efforts to organize a just and honorable society through political action.

It is an acknowledged fact that the Constitution of the United States makes complete the separation of church and state for the purposes of administration but the principles of justice, truth, mercy, and an acceptance of human dignity are the guiding lights by which both must operate in their relations with people.

It is no longer conceivable nor possible that men of modern times who profess Christianity can afford the luxury of having nothing to do with the politics of their day. The problems presenting themselves with impressing importance loom so large that they cannot, with a Christian conscience, be ignored.

We look out about us and we see man's inhumanity to man. We witness the hunger, the poverty, the disease and the ignorance; and we realize that we begin in the ministry of our undertaking where Jesus began his ministry which was first to the least, to the last, and to the lost. These were those who were drifting homelessly, victimized by slavery, engulfed in economic chaos, and beset with religious poverty. To them there was no hope, there was no vision.

Christians entering the field of active politics must be aware of and must not underestimate the possible hazards of this undertaking. Whether these hazards become realities or not largely depends upon the integrity of the opposing parties and for what

ends the campaign is conducted. All men who enter the arena of politics stand under the judgment of God for every one is an imperfect creature no matter how fine a program may be espoused.

Individual's Responsibility

What is it that people do with their lives—lives that might have been large and generous, adventurous and daring, magnificent in the outreach of thought, stimulating with imagination, heroic in some great act of faith, warm in forgiveness, courageously victorious over setbacks and disasters. What is it that happens to these lives? What happens to so many at a time when the need is so great and the response so insignificant?

Our fullest lives we seem never to live! Think of the visions we might have followed! Think of the visions we almost followed—wanted to follow! Think of a world of peace which might have been! Could have been! Should have been!

What I have in mind is that people suppress not only the worst of their thoughts and deeds, but also their best. So many today say not what they think, but what they are supposed to think. They say what other people expect to hear. They do what others expect them to do—they go where others expect them to go.

How pathetic in this time of challenge and great need that so many can recognize the need for magnificent service but suppress it.

Inanimate things all drift. Water flows to the sea by the path of least resistance, but life climbs the mountains. Life conquers the wilderness and climbs the sky. If there is any one thing which is utterly evident about the nature of living things, it is that life is meant to master circumstances. Man is meant to master even his own circumstances—those opposing forces within as well as the barriers without. This is the spirit which

conquers all things—and will conquer all things—if and when the spirit wills it. No excuse remains to the Christian when our world fails to become as we wish.

Even when we speak of world concepts and philosophies of life, we cannot escape the inevitable, and that is that the individual human element is always responsible for changing courses of action and making things better. Following the course of history, we are forced to conclude that great movements promoted for the betterment of mankind, are always hinged on great men. At the helm of any constructive crusade is the lofty heart of a great man. And yet, more than this, looking about and witnessing the frightening circumstances and the heart-rending horrors of our times, we are quick to recognize that this is not the day for consecrated ignorance.

Men of inspired purposes have, through the decades, made tremendous marks upon the events of civilization. The greatest need of our time is for men educated, transformed and inspired to the challenge which confronts us. Never has there been a time in history when we were so desperately in need of Christians consecrated to the task of leading a lost world. We are challenged today by pagan societies. These civilizations press upon us the urgency for doing in our time what must be done.

Too easily we summon generalizations and say, "We must do this," or "We must do that," at a time when the stresses upon us insist that we command ourselves to the extent we recognize that it is imperative that, "I must do this," or "I must do that."

Procrastinating Christians have obviously contributed to the lack of success in bringing civilization to a higher point than where it now stands. Our inability to come to grips with the need for consecration and decision has contributed to our plight. It is a corollary of truth

(Continued on page 27.)



World Council Vice-President

John Baillie Dies

EDINBURGH, SCOTLAND—John Baillie, 74, a leading theologian of the Church of Scotland and one of the six presidents of the World Council of Churches, died of cancer at his home here.

Dr. Baillie was the former dean of the Faculty of Divinity and principal of New College at the University of Edinburgh. Previously he held professorships in the United States and Canada and was a former president of the American Theological Society and a member of the American Philosophical Association.

When he was named a president of the World Council in 1954, Dr. Baillie had won recognition as one of Scotland's most widely traveled church leaders and the author of several outstanding theological works.

World Order Sunday Observance Oct. 23

NEW YORK—Pastors and their congregations in the 50 states are focusing attention on issues of world peace Oct. 23, with the 1960 observance of World Order Sunday in the churches.

In many churches, a message for the day titled "The Family of Nations Under God" will be read from the pulpit. In others the message will serve as the basis of World Order Sunday sermons or as a guide to discussion among parishioners.

"Both as Christians and as citizens of a democracy, our duty is to find and support practical programs of action toward peace and justice," the message says.

World Order Sunday for 1960 comes at the beginning of United Nations week, Oct. 23-29, and just before United Nations day on Oct. 24.

Women in Ministry

NEW YORK—The new *Yearbook of American Churches* reports on the number of women in the ministry.

Attention is called to the fact that, according to the United States Census Bureau report of 1950, there were 6,777 women in the ministry, or 4.1 per cent of the total number of clergymen, which was then 168,419. The figures were for all religious bodies of all faiths, with no

separate breakdown. The *Yearbook* says that there are indications that 63 religious bodies ordain women, while 77 bodies will either ordain or license women.

Passion Play Attendance

OBERAMMERGAU, GERMANY—Approximately 518,000 persons attended this year's presentation of the world-famed Passion play here.

The attendance total was 2,000 less than that for the 1950 production as a result of stricter police regulations regarding the theater's seating capacity.

Lower Goals

ATLANTA, GA.—Revised baptism goals totaling more than 2,000,000 in the next four years were announced here by the Southern Baptist Home Mission Board's director of evangelism. The denomination's previous baptism goals for the 1961-1964 period were more than 1,000,000 higher.

Council President Urges Exploration Of Great Frontiers

OCEAN CITY, N. J.—Dr. Edwin T. Dahlberg of St. Louis, president of the National Council of Churches, called on Protestantism to "explore" the three greatest frontiers of today—space, human relations and missions—where he said "perils and fears" are many.

Regarding space, he told the New Jersey Baptist Convention that "our main concern should be whether this penetration of outer space is to be conserved for the purposes of peace and human progress, or the perpetration of the wars and enmities that have prevailed on earth."

The answer, he said, "will depend largely on what the churches do now in the way of unity and co-operation as they proclaim the good news of God in Christ cooperatively rather than competitively."

Church Architecture Conference in Indiana



ABOUT 100 MINISTERS and laymen from churches throughout central Indiana participated in a one-day conference on church architecture Sept. 16, under sponsorship of the Indiana Council of Churches, the department of church building and architecture of the National Council of Churches and the Indiana Society of Architects. Charles J. Betts (left), consulting architect for the Board of Church Extension of Disciples of Christ, discusses a first-unit project with Edward S. Frey, executive director, department of church architecture for the United Lutheran Church of America and Scott Turner Ritenour, executive director, department of church building and architecture of the National Council.

NEWS IN BRIEF

IN LITTLE ROCK

LITTLE ROCK—Proposed closing of Arkansas public schools on a local option basis to avoid total racial integration was opposed here in a resolution adopted by the United Church Women of Pulaski County. Amendment 52 to be voted on in the November election also provides for financial grants to students between 6 and 18 years old from closed schools for tuition payments to other schools.

BARS RELIGION ISSUE

COLUMBUS, OHIO—Describing the religious issue as "a most improper thing to raise," Henry Cabot Lodge said here he would not like to believe his three Roman Catholic grandsons would be barred from the Presidency on religious grounds. Mr. Lodge, the Republican candidate for Vice-President, said in a press conference that he wanted no one to vote for him on those grounds.

RC INTEGRATION

NEW ORLEANS—Roman Catholic schools here will integrate on the same schedule as the public schools, according to a statement from the archdiocesan chancery office here. New Orleans public schools, originally ordered to integrate the first grade when classes resumed Sept. 7, were granted an extension until Nov. 14 by Federal Judge Skelly Wright.

ATHEISTS AT WORK

ALBANY, N. Y.—An appeal was filed here challenging the legality of the words "under God" in the Pledge of Allegiance recited by school children.

Joseph Lewis of North Salem, N. Y., president of the Freethinkers of America, and Alfred L. Klein of Staten Island, N. Y., asked the Appellate Division to overrule a 1957 decision by Supreme Court Justice Isadore Bookstein.

SUNDAY CLOSING . . .

LOUISVILLE, KY.—Domestic Relations Court Judge Richard Nash dismissed charges against three Louisville stores of doing business on Sunday with the opinion that the statute under which the charges were made was unconstitutional. Warrants for operators of the stores had been signed by members of

Citizens for Sunday Closing, an interreligious organization which was formed to combat the increasing amount of business on Sundays.

CONGO BROADCASTS

ST. LOUIS—Despite current uprisings in the new independent nation of the Congo, the Lutheran Hour—international Gospel broadcast sponsored by the Lutheran Laymen's League—continues to be aired from Radio UFAC in Elizabethville, Katanga Province.

This was reported here by C. Thomas Spitz, Jr., the Hour's director of foreign operations, based on information received from Ivan Freart, the station's manager in Elizabethville.

KENNEDY OPPOSITION

LAKE ODESSA, MICH.—Election of a Roman Catholic as President of the United States was opposed in a resolution adopted by the International Pentecostal Assemblies at its meeting here. The group claims 10,000 members. The resolution charged that where the "Roman Catholic Church is in power, governments fail to give Protestants freedom of worship."

MAKE-UP BAN

ROME—Roman Catholic authorities have served notice that women using extravagant make-up will be banned from Communion in Italy's Catholic churches. Meanwhile, *Osservatore della Domenica*, Sunday edition of the Vatican City's daily newspaper, lashed out at foreign women tourists who come to Rome wearing clothes that are "ridiculous" and "offend good taste."

LIQUOR HAULING

WASHINGTON, D. C.—New Navy regulations permitting personnel to transport a gallon of liquor aboard ships or planes for personal home use violate U. S. laws on the "possession and serving of alcoholic beverages on federal property," Rep. Thomas M. Pelly (R-Wash.) charged in Congress.

He called for a Congressional investigation and "passage of laws to stop this widespread illegal and improper smuggling of liquor by air and sea."

UNCONSTITUTIONAL?

SOUTH BURLINGTON, VT.—Vermont's Supreme Court has con-

tinued to its November term the appeal of a lower court ruling that the use of public funds for parochial school tuition is unconstitutional.

The South Burlington School Board had appealed a decision by Superior Judge William C. Hill, who held that the board's use of tax money to send students to parochial schools violates both the federal and state constitutions.

RECORD GIVING

ANDERSON, IND.—Record giving of \$1,308,492 to the general causes of the Church of God (Anderson, Ind.) during the 1959-60 fiscal year was more than \$53,000 over the previous record in 1956-57, it was reported here.

CANONIZATION?

VATICAN CITY—Spanish Catholic Action and other Catholic organizations have petitioned Pope John XXIII to start a process for the canonization of his predecessor, Pope Pius XII, the Vatican Radio reported.

TIRADE ON NCC

OKLAHOMA CITY—Withdrawal of "Bible believing" denominations from membership in the National Council of Churches was asked by the fundamentalist Baptist Bible Fellowship at its 10th annual meeting here.

With headquarters in Springfield, Mo., the fellowship represents about 1,000 churches in this country and abroad. The NCC comprises 33 Protestant, Orthodox and Anglican communions with a membership of more than 39,000,000.

PROTESTANT FILM

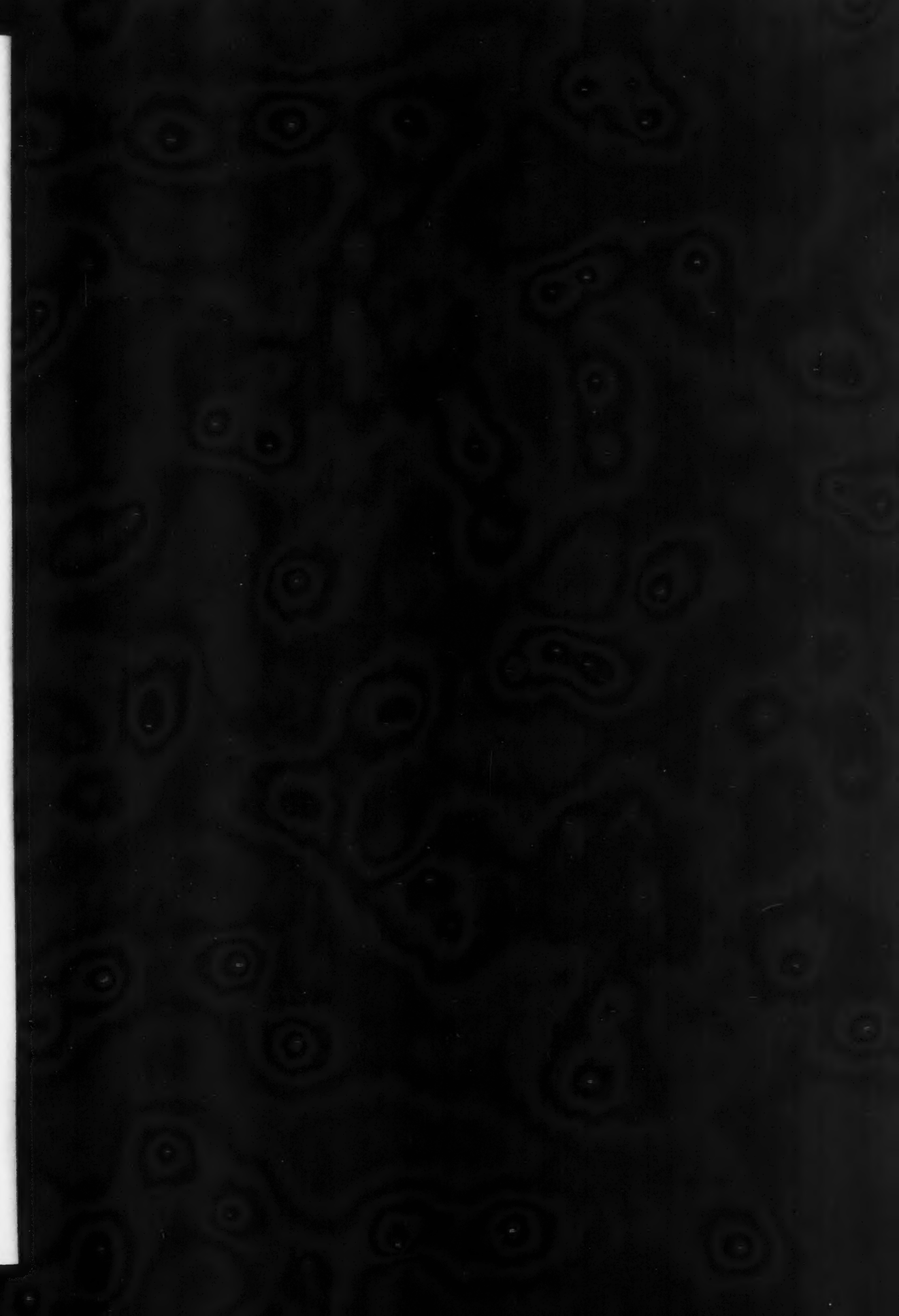
HAMBURG, GERMANY—Filming of the full-length motion picture showing the struggle of Christianity against Communist pressures in East Germany has been completed on schedule.

This was announced here by Robert E. A. Lee, executive secretary of Lutheran Film Associates, sponsor of the film, now tentatively called "In My Father's House."

KKK HATE

DANVILLE, VA.—A burning cross, a Confederate flag and strong attacks on Negroes, Jews, Communists and preachers marked the reorganizational meeting here of the Ku Klux Klan in Virginia and North and South Carolina.

Attendance at the motor speedway site was estimated at 300 to 500, one-tenth the number expected, a Klan official said.



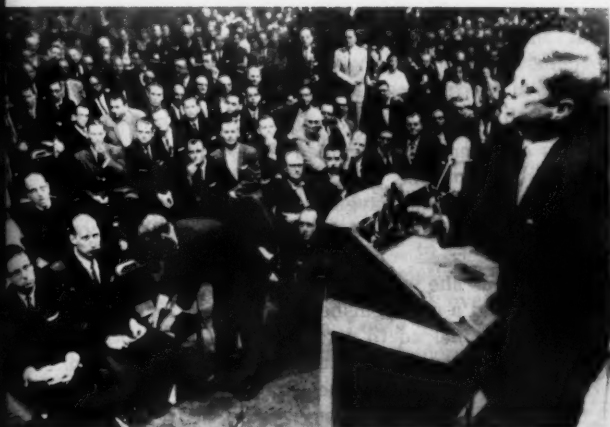
Brotherhood of the American Lutherans

THIS THREE-WAY HANDCLASP symbolizes the creation of the Brotherhood of the American Lutheran Church at its constituting convention in Minneapolis. Presidents of the three merging organizations are (left to right): R. H. Alexander of Sioux City, Iowa, Brotherhood of the Evangelical Lutheran Church; Harry Nelson of Greenville, Mich., Church Men of the United Evangelical Lutheran Church; and Dale Bruning, of Bruning, Neb., Brotherhood of the American Lutheran Church. Elected president of the new Brotherhood was Mr. Alexander, an insurance agent. The three denominations united last April to form TALC, which begins functioning Jan. 1.



—PHOTOS BY RELIGIOUS NEWS SERVICE

NEWS *in focus*



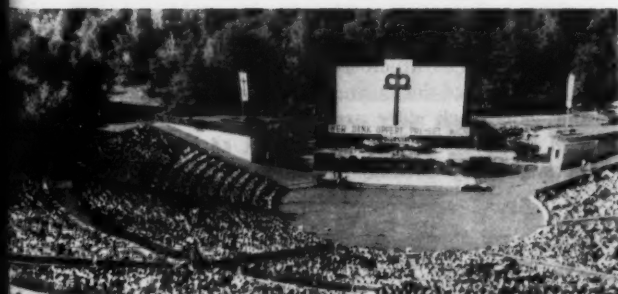
Kennedy at Houston, Texas

SEN. JOHN F. KENNEDY (D.-Mass.) answers questions from some of the 500 members of the Ministers' Association of Greater Houston who turned out to hear him speak on a two-day swing through Texas. The senator told the Protestant clergymen that he would resign as President should the office ever require him to violate his conscience or the national interest.



Religion With Milk

TENS OF MILLIONS OF MILK CARTONS will carry the theme of the 12th annual November Religion in American Life campaign. Panels with the theme "Find the Strength for Your Life . . . Worship Together This Week" are provided by milk companies as part of the nonsectarian organization's promotion of worship attendance at churches and synagogues nationally through contributed advertising. Here a shopper views one of the Iowa, dairy.



Unity Rally in Germany

CHRISTIAN UNITY across political frontiers was demonstrated as 20,000 Protestants from East and West Berlin gathered at this huge open-air theater in West Berlin for the annual Home Mission rally of the Evangelical Church in Germany (EKID).



Juliette Gordon Low. A portrait painted in London in 1887 by William Hughes. She is shown in the gown in which she was presented to the Court of St. James.

Why Mrs. Low Sold Her Pearls

The Story of Juliette Gordon Low,
Founder of the Girl Scouts

ON OCTOBER 31, 1860, a baby daughter was born in Savannah, Georgia, to an aristocratic Southern family—the Gordons. One hundred years later, almost three and one-half million Americans across the breadth of the United States and in some forty-nine foreign countries will celebrate her birthday. For the child grew up to be Juliette Gordon Low, who, in her middle years, had the vision, enterprise and faith to found Girl Scouting in the United States.

It was in March 1912 that Mrs. Low visited her ancestral home in Savannah after an extended residence in England. On her first night home she phoned an old friend who was headmistress of a girls' school. "Come right over," urged Mrs. Low. "I've got something for the girls of Savannah, and all America, and all the world, and we're going to start it tonight."

The friend came. Soon thereafter, a group of 12 young girls accepted an invitation to take tea with Mrs. Low. She talked to them about her "something." They responded with enthusiasm. Thus, was born, on March 12, 1912, Girl Scouts of the U. S. A.

Since that memorable day almost half a century ago, approximately seventeen million girls and adults have enjoyed the fun and camaraderie of Girl Scouting, have been helped to become resourceful, creative, responsible citizens. Today, more than two and one-half million girls between the

ages of seven and seventeen years and about eight hundred thousand adults are Girl Scouts. The person who would have been least surprised by the phenomenal growth of Girl Scouting is Mrs. Low herself.

Daisy, as she was known to her large and loving family, had a distinguished ancestry. Her father's family had helped to settle Georgia, her mother's played a major role in the founding of Chicago. Immediate members of her family fought for both the Union and Confederacy in the Civil War.

Daisy Gordon's childhood sounds like a dream of the ante-bellum South. Home was one of Savannah's showplaces—a Regency mansion set in exquisite gardens. Summers were spent with brothers, sisters and cousins at a relative's plantation in northern Georgia.

The high-spirited Daisy attended boarding schools in Virginia and a French finishing school in New York. She studied painting and sculpture, music and dancing, went to the theater, opera and concerts, and was one of the most popular debutantes in Savannah.

Like most young girls, she loved parties and beautiful clothes. Perhaps surprisingly in view of the period in which she lived, she enjoyed sports and the out-of-doors and became an expert swimmer, horseback rider and fisherman.

In her early youth, as a result of a serious infection, Daisy became partially deaf and, eventu-

ally, almost totally deaf. Nonetheless the beautiful and vivacious young woman captured the heart of the most eligible bachelor in Savannah—William Mackay Low—a wealthy Englishman whose family had business interests and a residence in Savannah. On November 21, 1886, her parents' twenty-ninth wedding anniversary, Juliette Gordon and William Low were married and went to England to live.

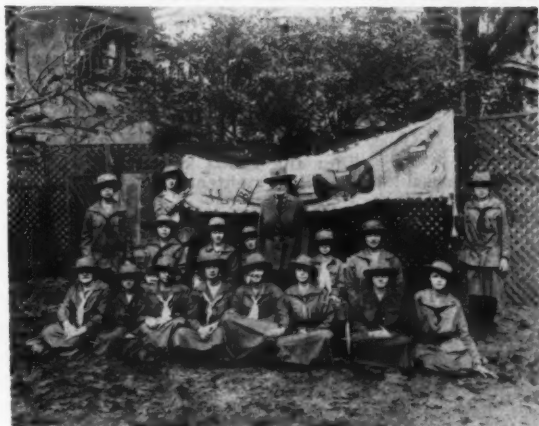
Mrs. Low was one of London's most fashionable and popular hostesses, admired for her typically American wit and high spirits. Rudyard Kipling, a neighbor, enjoyed telling about the evening Mrs. Low was a guest at a formal dinner party at his home. After dinner, Mrs. Low and Kipling wandered through the gardens down to a stream where lazy, fat trout were swimming in the moonlight. Mrs. Low and Kipling thereupon fetched rods and nets, and went fishing in full evening clothes!

The Low guest book was filled with the famous names of Europe and America. Mrs. Low traveled a great deal—climbing the Pyramids in Egypt, shopping in the bazaars in India, and, of course, making many trips across the Atlantic to her American home.

In 1905, Mrs. Low was widowed. She found herself, at fifty, alone, handicapped by deafness, childless. And then she met Sir Robert Baden-Powell, founder of the Scouting movement in England. Mrs. Low studied the new movement and promptly organized Girl Scout troops in England and Scotland. She realized that she had now found the direction and purpose of her life.

In 1912, she returned to America determined to present the gift of Girl Scouting to all girls who wanted it.

Mrs. Low learned early never to take "no" for an answer. Close friends and relatives, as well as distinguished men and women all over America found themselves, at Mrs. Low's insistence, giving tremendous amounts of time and energy to the new movement.



IN HER LATER YEARS Mrs. Low founded the Girl Scouts. She is shown here with one of the early troops, organized in Savannah, Georgia.

Until her death in 1927, Mrs. Low traveled throughout the country organizing troops, developing and training leadership, winning community support. She also wrote the early handbooks, planned program activities for the girls, designed the first uniform and financed the movement personally, even selling her beautiful pearls when her resources ran low.

Juliette Gordon Low was a pioneer—and a woman of extraordinary vision. Today's Wing Scouts, for instance, develop enormous know-how about every aspect of aviation. They are true daughters of Daisy Low who, as early as 1916, a bare 13 years after the historic flight at Kitty Hawk, wrote the qualifications for an aviation badge: "Have a knowledge of the theory of the airplane, helicopter and . . . dirigible balloon!"

One of the first public service films produced in America was a Girl Scout movie, which Juliette Gordon Low had made in 1918, when movies were still in their infancy. International friendship, youth service to the community, scouting for handicapped girls—these ideas are as fresh today as when Daisy Low made them an integral part of Girl Scouting in the very earliest days of the movement.

The world of 1960 barely resembles Daisy Low's world of 1912. Yet the organization she brought into being continues to flourish. This is, indeed, a monument to one of the most remarkable women in our country's history.

SOLE HOPE

Hugh W. Ghormley, Sr.

Sir,

I trust you with my life;
I know not who will help me
If you cannot.

I come from in the heart of Asia.
My land has been the scene of bitter battles.
I spring from a long line of generals and kings.
But in the recent years
My family has been a prey to violence
Until it numbers few.
My father, treacherously murdered,
By his own strength had held the clan together.
Now there's no one but me
To bring a ray of hope
To those at home,
Hidden in holes of poverty and fear.

Here in the outside world
My enemies may find me;
But here may it not be
There is some source of power
To raise my people
To make myself a savior
To those I love?
I know not how,
But cannot your great land
In some way meet my need?

Our Response to God



"Where the Scriptures Speak . . ." by the Editor

Scripture: Psalm 1: Romans 12: 1-2.

THE relationship between God and man is always a two-way process. Jesus portrayed the Father as being like a shepherd who went forth to seek the one lost sheep although he had ninety and nine in the sheep fold. The Old Testament is not always as specific but it also depicts a God who is seeking fellowship with his people.

Since man has a free will, he can ignore the Seeker and go his own way. Whether there is any relationship between God and man depends partly upon man's response to God. This is the subject of our lesson today. The psalmist saw the necessity for man to act and portrayed it sharply with various figures of speech.

The Psalms were not all written by the same person nor in the same generation, as we know full well. It is interesting to see which psalm was put first in the collection when it finally came to be. There are other psalms that are more majestic than this one but it is a fitting introduction to the whole collection for it portrays the satisfaction of the person whose "delight is in the law of the LORD" (verse 2).

The first word "blessed" is the same Hebrew word that we find in the Greek New Testament at the beginning of the Beatitudes. In both cases, as we pointed out some time ago in a study of the Beatitudes, the French language uses a word which we translate as "happy." Whether we say blessed or happy or fortunate, the meaning is quite clear. The man who does not do the things which are mentioned in the first verse but who "meditates day and night" on the law of God is the person who is on the right track.

Another thing that stands out quite vividly in the opening of this psalm is the use of three verbs "walks . . . stands . . . sits." These are three verbs used in describing situations in which a man ought not to find himself. It is quite easy for us to let our minds move on to a moral suggested by the three verbs. Each one of them puts man a little farther into an evil situation. First, he walks with the wicked. Then he stops and stands "in the way of sinners." That is, he remains with them, in their group. At last, he sits down "in the seat of scoffers" and abides there.

The psalmist was not a modern preacher so he probably was not thinking of a three-point sermon. However, this does not look to be a far-fetched illustration of the way things happen. In contrast to such a way of life the blessed, or happy, person is on the constant watch for indications of the law of the Lord and the way it operates.

The next figure of speech (verse 3) is easily understood by everyone but it will seem even more true to those who live where there is not much water. If you fly over land which is rather sparsely covered with vegetation and few, if any, trees you will be able to trace the path of a river very easily. There are trees of some sort along its banks. Such a tree "yields its fruit in its season" because it has water enough to live and produce.

The person who delights in the law of the Lord is like this. "In all that he does, he prospers." I think we need to be careful about the way we interpret the word "prospers." I don't suppose that it means that he will automatically make a lot of money. I would connect it more closely with the meaning of the first word, blessed, as described above. This is an expression of spiritual prosperity which can not escape a person who keeps the law of the Lord rather than stand with

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR OCTOBER 30, 1960

The Scripture

Psalm 1

- 1 Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers;
- 2 but his delight is in the law of the LORD, and on his law he meditates day and night.
- 3 He is like a tree planted by streams of water, that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers.
- 4 The wicked are not so, but are like chaff which the wind drives away.

- 5 Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous;
- 6 for the LORD knows the way of the righteous, but the way of the wicked will perish.

Romans 12:1-2

- 1 I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.
- 2 Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.

the sinners.

The last half of the psalm turns to a consideration of those who do not care for God's law and continue in the opposite direction. They are compared to "chaff which the wind drives away" (verse 4). Often times, a person gets very proud of his own achievements and imagines that he is quite a solid citizen. This text is a statement of the conviction that such a person is exactly opposite from what he thinks he is. When a strong wind blows up he will blow away with it.

Furthermore, there will be a day of judgment and the wicked can not "stand" in it. They have built nothing in to their lives which makes them worthy of facing the Lord; they have nothing

to offer for the life which he has given them. Their way will "perish."

In a little bit different manner than most of the lessons this quarter, we have two verses from the New Testament as a part of the text. They not only elaborate upon the theme of the psalm; they make the point much more emphatic. These two verses from the Roman letter are an outstanding example of New Testament teaching about the holiness of the body as well as the spirit.

To present one's body in an acceptable manner to God is "spiritual worship." Such a manner of life is not possible if one is "conformed to this world." He must be "transformed." The mind enters in, also. Here you

have a good illustration of the oneness of a human being in body, mind and spirit.

The application of these principles is easily evident along many lines. A temperance application is quite obvious. How can one have a clear mind and a pure soul if his body is dissipated from drink?

Today is Reformation Sunday, when we call attention to the efforts of Christians four and a half centuries ago to re-establish the Bible as the authority for the Church and the priesthood of the individual believer. This, too, is a response to God who reaches out to every individual soul without needing recourse to the barriers and church laws that men may have set up between God and his children.



Meaning for Today

by Wayne H. Bell

OUR lesson for today suggests that we consider two aspects of righteous living. The first is that man is good on the assumption that the righteous prosper. The second is that man, because of his spiritual experience of fellowship with God, is motivated to right living.

Each of these two attitudes are expressed in the lives of large numbers of Christians.

Many of us live "good" lives because we have been instructed to believe that the righteous will prosper while the unrighteous will be faced with misfortune. The first Psalm is suggestive of this point of view. A large segment of the Christian world has shared this attitude with many of the wise men of the ancient world.

It is the belief of some that this prosperity or misfortune will

come in this life, while others hold to the conviction that the reward or retribution will come in the life after death.

However, some will immediately question the idea of the prosperity of the righteous and the suffering of the unrighteous as did some of the ancient Hebrews. The psalmist notes that at times the wicked prosper. The Book of Job concerns itself with the suffering of a righteous man. Yet one cannot question the fact that the general attitude of the Old Testament is that the righteous will ultimately be blessed and the unrighteous will reap their just reward.

The second attitude, which is really the heart of our lesson, is pointed up in the twelfth chapter of Romans and in the life of other Christian people. When a man's mind is renewed by his

experience of God's presence, his living will be transformed.

When we come to face Jesus Christ in the personal experience of our daily life, he gives to each of us a new sense of worth and personal dignity. This is the root of the moral quality of a Christian in regard to himself. But for the Christian, this sense of personal worth does not stop here. The morally good or righteous life is not one that keeps itself unspotted from the world in a negative sort of way. From the sense of personal worth comes a recognition of the worth of other people. One's attitudes toward others is transformed. Personal relationships are changed.

If all human life is as valuable as a Christian believes his own life to be, then he has a moral responsibility to help his fellowmen and, in so doing, to serve God. Poverty, disease, distribution of good; economic, political and social justice are legitimate concerns of the mind, which has been renewed by Jesus Christ.

The limitation of our moral life is not to be explained as much by our lack of instruction in the way of goodness as in our lack of spiritual growth through fellowship with God.



Consulting the Pastor by Charles F. Kemp

To the Pure, All Things Are Pure

WE ARE constantly reminded of the influence of the environment upon personality and character. There is a phrase in the little Book of Titus that has tremendous implications both psychologically and spiritually. It says, "To the pure all things are pure." To appreciate it more fully we should consider the background of the whole letter.

Titus was a young convert of the Apostle Paul who was sent to the island of Crete to assume responsibility for the church there. When a young pastor accepts a new charge he often gets a letter which goes something like this: "You will like it there. It's a good town; they are good people, you'll have a good time."

Titus didn't get that kind of letter. The letter he got said that the people were insubordinate, dishonest, empty talkers. In fact, it quotes one of Crete's own poets who said, "The Cretans are always liars, evil beasts, lazy gluttons."

This is rather a discouraging outlook for a young pastor. Every pastor, when he gets discouraged about his people, ought to read the Letter to Titus.

There is another temptation that was present for Titus. What would such an environment do to a young man's character and personality? Is there not a danger that living in the midst of such surroundings would degrade, corrupt or tear down an individual? After listing all the conditions that exist in Crete, Paul says, "To the pure all things are pure." In other words, what he is saying is that these conditions are there; they are real; they have ruined other men; they need not influence you if your own attitudes are right, if your own purposes are pure, if your own heart is clean, "to the pure all things are pure."

There are qualities of character that can withstand such influences. Such surroundings don't always ruin character. They didn't with Graham Taylor. Graham Taylor chose to live right in the midst of

a neighborhood in Chicago that would be classified as one of the "blighted areas."

On one side of the house was a furniture factory creating all sorts of noise and confusion; on the other side was a saloon. It was a tenement district, overcrowded, substandard; there were no recreational facilities—the very kind of a neighborhood they warn us about. He went to this part of Chicago because he felt that the needs were greatest there. There he established Chicago Commons, a pioneer in social settlements. There he wrote a weekly column for the *Chicago Daily News* for more than forty years. There he gained the experience for the classes he taught in the Chicago Theological School.

A few years ago, when the Rotary Club of Chicago gave their Merit Award to the person demonstrating the highest type of citizenship, they selected Graham Taylor. They presented him with a plaque which said, "To Graham Taylor, Good Neighbor, Unflinching Citizen, Social Scientist, Pioneer in Social Frontiers." Here he lived in an environment that ruined many a man's character, but Graham Taylor lived in that same environment and became recognized as deserving the highest award of the community.

You can think of other examples. The slums of London have ruined many a man, but there William

Booth caught a vision that became the Salvation Army. The slums of Kobe in Japan harbored every form of vice and evil, but there Kagawa became a saint. It's not always the surroundings. It's what we bring to the surroundings—"to the pure all things are pure." We make a mistake if we confine our thought to the slums. All temptations don't come in the slums. Sometimes they come dressed in the finest of garments.

Here is a man, at one time prominent in national life. He came up the hard way. He wanted to succeed and did; at least financially he was a success. But temptations come to a man in that position just as surely as they come to the man in the bowery. The temptations are different, but they are just as real and a thousand times more subtle—temptations to compromise here, to shade a point there. This man collapsed in moral and spiritual ruin.

Kierkegaard, great Danish theologian, who has had so much influence lately, said, "To be pure in heart is to will one thing, and that is the good." That explains Titus in Crete, Taylor in Chicago, Booth in London: they willed one thing, the good. They had a purpose for their lives that could not be cheapened or profaned. When men have developed such qualities of character they usually have been men who prayed. Graham Taylor kept a journal in which he devoted the first half-hour of the day, as he put it, "to readjust his life" to God.

The psalmist prayed, "Create in me a clean heart, O God, and renew a right spirit within me." They have been men who committed themselves to the highest they knew. They weren't pious about it; they weren't self-righteous about it. For them it was a very natural but a very real thing. They made mistakes and they knew it, but in a very humble way they rededicated themselves. This was what made them strong.

"Blessed are the pure in heart for they shall see God." "To the pure all things are pure."

A CHILD'S HERITAGE

Faith grows in a little one
As does the rose upon the bush,
Simply, quietly, from a small beginning,
As waters flow and rivers run.

—Helen Sue Isely

NEWS

of the Brotherhood

**92 Days of Continuous
Prayer for Evangelism**

Fourth Annual Chain of Prayer Will Begin Jan. 1

Ninety-two days of continuous prayer, offered the length and breadth of this continent, will link together the churches of our brotherhood in the fourth annual Chain of Prayer, from Jan. 1, 1961, until Easter Sunday, April 2.

Donald M. Salmon, executive secretary of the department of evangelism of The United Christian Missionary Society, has prepared a packet of materials that may be used by local prayer vigil committees as they prepare for their church's participation in the Chain.

Congregations interested in taking part in the Chain of Prayer should write to Mr. Salmon, 222 S. Downey Ave., Indianapolis 7, Ind.

As each church enrolls in the Chain of Prayer, by notifying the department of evangelism of its choice of date, the packet of materials is immediately mailed in return. It contains a chart for listing the participants and their time schedules and a prayer covenant card, that may be ordered in quantity from the Christian Board of Publication, for distribution to each person who signs up to participate in the prayer vigil.

Also included is a handbook that contains suggestions for the prayer vigil committee to use in its planning. Finally, three booklets are included for study by the participants as they prepare for this enriching experience. Published by the National Council of Churches, they are *Prayer* by Harris Franklin Rall, *Power for Daily Living* by Peter Marshall, and *A Way of Prayer* by George A. Buttrick.

P. R. Dinner Slated

INDIANAPOLIS—Wesley B. Goodman, associate executive director of the Broadcasting and Film Commission of the National Council of Churches, was scheduled to be the speaker at the annual public relations dinner in Louisville on Oct. 21.

Former Editor Speaker For NEA Meeting at Louisville Oct. 20

LOUISVILLE, KY.—Lin D. Cartwright of St. Louis, president of the National Evangelistic Association of Disciples of Christ, was scheduled to address the opening session of the NEA convention on Thursday afternoon, Oct. 20. The group met at First Christian Church.

Dr. Cartwright is the editor emeritus of "The Christian."

Organized several years ago, the NEA meets annually just preceding the sessions of the International Convention of Christian Churches. Purposes of the organization, among other items, are to "build up a spiritual fellowship in support of New Testament evangelism" and "to keep before the church its vast opportunity and overwhelming responsibility in evangelism."

Other speakers scheduled to appear on the NEA program included Dr. Julian Price Love, distinguished professor of Biblical Theology of the Louisville Presbyterian Seminary; Lawrence W. Bash, minister, Country Club Christian Church, Kansas City Mo.; Gustav A. Ferre, Texas Christian University; and Principal Arthur W. Stephenson, New South Wales, Australia.

For the First Time

MESSENGERS

LOUISVILLE, KY.—In an effort to carry the message regarding the activities at the International Convention Assembly, which is meeting here, to the local church level, "messengers" are present from local congregations.

The "messengers," consisting of the minister, a layman and laywoman from each congregation, will report the activities of the annual assembly to their local congregations.

This program was projected to present the features of the Decade of Decision Program of Advance to the widest possible audience of church leaders.

The plan for the "messengers" was initiated under the direction of Loren E. Lair, president of the International Convention for this year.

Speaker for Annual Ministers' Breakfast



Carlyle Marney

LOUISVILLE, KY.—Carlyle Marney, minister of the Myers Park Baptist Church, Charlotte, N. C., will be the speaker for the Oreon E. Scott Ministers' Breakfast to be held here as part of the International Convention of Christian Churches, on Tuesday, Oct. 25.

This annual breakfast meeting was begun several years ago by the late Oreon E. Scott and is perpetuated by the Oreon Scott Foundation.

All ministers and missionaries are invited to attend the breakfast and program. No reservations are required; however the tickets, which are complimentary, must be secured at the Pension Fund booth in Exposition Hall not later than noon, Monday, Oct. 24.

Dr. Marney is a graduate of Carson-Newman College and holds the M.A. and Ph.D. degrees from Southern Baptist Theological Seminary.

Minister's Son Dies

EMINENCE, KY.—Eugene F. Utterback, Jr., seven-year-old son of Mr. and Mrs. Eugene F. Utterback, Sr., died Friday, Sept. 30, 1960, in Louisville, Ky. The young son had been injured in an automobile accident the previous evening. His father is the pastor of the Christian Church here. Survivors include the parents and one sister.

by the Associate Editor

First Night at Louisville

PRESIDENT LOREN E. LAIR will speak on the convention theme, "Our Decision—His Mission" at the first session of the 1960 International Convention assembly Friday evening, October 21 in Louisville's Freedom Hall at the Kentucky Fair and Exposition Center.

A dynamic speaker and one of the most effective leaders in the Decade of Decision planning, Dr. Lair is the executive secretary for the Iowa Society of Christian Churches, with headquarters in Des Moines.

Mayor Bruce Hoblitzell will get the first meeting under way as he expresses welcome and greetings before an anticipated assembly of 8,000 Disciples.

The session begins at 8 P.M. and following the preliminaries the convention will be "on the air" over Louisville's WHAS, beginning at 8:30, when the president will be introduced.

The first of a series of worship dramas is scheduled just before Dr. Lair's address. It is one of several special worship services written by Glynn M. Burke, Jr., of Maysville, Kentucky.

This is how the first "Decade of Decision" assembly of the International Convention will get off the ground. The prayers of many Disciples relate to this "big meeting" over in Kentucky.

World Council Members

In six months the membership of the World Council of Churches will be brought to 178 communions.



Eight bodies in Asia, Africa and the Middle East were admitted in the membership of the WCC at the annual meeting of its Central Committee in St. Andrews, Scotland, during the past summer.

The so-called Protestant bodies which were admitted are: The Evangelical Church of Madagascar, the Evangelical Church of Togo, the Sudanese Christian Church of West Java, the Methodist Church of Ghana, and the Presbyterian Church in the



LOREN E. LAIR: He will speak on "Our Decision—His Mission."

Republic of Korea. The Ghana Church was received into the Council subject to its approval of the WCC basis of membership and to its becoming autonomous in August, 1961.

The new groups also include two Anglican bodies, the London Missionary Society Synod in Madagascar, and the newly autonomous Church of the Province of East Africa, which has five dioceses in Kenya and Tanganyika and a membership of 150,000.

One Eastern Orthodox group was received into membership, the ancient Syrian Orthodox Patriarchate of Antioch and All the East, with an estimated 700,000 adherents in Syria, Lebanon, Iraq, Eastern Turkey, and North and South America.

Did You Know?

DID YOU KNOW that the United States has fewer clergymen than it has bartenders? The nation has 193,467 bartenders and only 167,471 clergymen, according to statistics on occupations and professions published in the annual edition of the Statistical Abstract of the United States, published by the Census Bureau.

DID YOU KNOW that church construction exceeded \$90,000,000 in a single month for the first time in history during August when it reached a record of \$94,000,000, the U. S. Census Bureau reported here.

This exceeded by \$4,000,000 the single-month record of \$90,000,000 set in August, 1959, and was \$6,000,000 above the new construction put in place during July.

Recurring Reformation

(Continued from page 5.)

should therefore be made within the framework of a genuine spiritual fellowship. Martin Luther had no desire to disrupt the Church of Rome, nor to break away from its fellowship. He had dreamed of the possibility of being a pioneering spirit within the family of Christ, and of bringing fresh vision and new purity into the life of God's people. All of these dreams were dashed to the ground, however, when his contemporaries refused to heed his warnings, or to give any genuine consideration to his suggested changes.

The history of American Protestantism has been characterized by splinter movements which have resulted in an almost unbelievable variety of sectarian bodies and names. No one for a moment would question a Christian's right to follow the dictates of his conscience; nor would the true Christian try to stifle the definite leading of the Holy Spirit. Yet one cannot help but doubt that our multitudinous differences are a result of the leading of God.

Those of us who exemplify a conservative trend of mind and are not too hospitable to novel suggestions, are equally responsible with those who voice new insights, to maintain the unity of the spirit in the bonds of peace.

God is not calling us to a deadly conformity, nor to a reunion with a totalitarian ecclesiastical organization that would threaten our congregational liberties or our individual freedom. We are equally sure however, that God is calling us to a fellowship so deep and so comprehensive, that variations of interpretation and methods will not be considered disruptive to the Body of Christ, but rather a revelation of the comprehensive nature of his character and a never-ending demonstration of his resourcefulness.

Today we salute the reformers of every age and acknowledge our indebtedness to them for all that they have meant to us and the cause we serve. And in addition to this expression of gratitude and acknowledgment of indebtedness, we would commit ourselves anew to the ideals of freedom, of dependence upon the Word of God, and of spiritual unity.

We cherish the privilege of being numbered among those who will recognize the vision when it comes, and will possess the courage with which to fashion our lives according to its purpose. This is the meaning of the recurring Reformation.

Diamond Anniversary For Riverside Church

RIVERSIDE, CALIF.—First Christian Church here observed its Diamond Jubilee Anniversary last month. Theme for the occasion was "Power from the Past—Faith for the Future."

The church was organized Sept. 6, 1885, and on Sept. 6, 1960, a worship and communion service was held. Nicholas Zulch, who served a year as ad interim pastor, spoke on "Power from the Past," and B. Frank Cron, former minister, spoke on "Faith for the Future."

On Sept. 11 the morning worship service was televised over the TV program, "Churches of the Golden West." Samuel D. McLean, the pastor, used as his subject, "New Life from an Old Faith."

On Sept. 14 the Christian Women's Fellowship presented dramatizations of some of the historical events of the church. Miss Fanny Carlton, Orange, Calif., and Dr. Royal J. Dye, retired missionary, participated in this program.

The final day of the observance was held Sept. 18. The minister used the anniversary theme as the subject for his sermon.

In addition to the minister Edgar F. Weakland serves as minister of education. Don Wiseman is chairman of the church board.

Among those taking leading parts in the anniversary celebration were: Clause Mason, chairman of the anniversary committee, John Martin, the assistant chairman; Ernest Clark, Mrs. John Vanderzyl, Merle Moore and Mrs. Francis Rice, committee members. Committee chairmen were Mrs. Carl Fowler, history committee; Burney Montgomery, program committee; Mr. and Mrs. Paul Coram, arrangements committee; and Don Vanderzyl, publicity committee.

On June 28, 1952, ground-breaking ceremonies were held on a lot purchased for the erection of a new plant. On Nov. 14, 1954, the first service was held in the new building with the sanctuary, chapel and church school room being the first part built. In Jan., 1955, the office unit and more Sunday school rooms was started and June 30, 1959, saw the completion of the fellowship hall and youth building, the final construction making a total investment of \$398,305.71. There were 30 charter members at the first meeting in September, 1885, and to date the membership is 1,015.

Lay Preachers Help Smaller Congregations

INDEPENDENCE, KAN.—Twelve laymen of First Christian Church here have formed themselves into a group of lay preachers.

Last spring ten of the twelve served, over a three months' period, the churches of Chetopa and Altoona, Kan. The other two men prepared sermons and were ready to go should their services be needed.

These laymen received training in the home church during the past three years where they have filled the pulpit when the minister was on vacation and where they have been responsible for the worship services on Laymen's Sunday each year.

Various occupations represented among the twelve men include the work of a farmer, school superintendent, shoe salesman, office worker, TV mechanic, bank teller, car salesman and wholesale gasoline distributor.

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75th Anniversary For Wichita Church

WICHITA, KAN.—Broadway Christian Church here celebrated its 75th anniversary Oct. 2-9.

Former ministers and Timothy's of the church spoke each evening during the week. Booths were set up in the fellowship hall to depict the history of the church.

The theme for the week of preaching was "Christ and His Church." Among the speakers were: Robert Myers, M.D., of Kansas City; Ting Chample of Enid, Okla.; Dr. Claude G. Large of Mission, Kan.; John Smith of McAllen, Texas; Ben Boling of Salt Lake City, Utah; and Gene Swanson of Hydro, Okla.

Broadway began in 1885 when J. S. Whittaker, a member of Central Church, established a church school in what was then the extreme south end of town. The first minister, W. D. Hendryx, was the builder and founder of Garfield University in Wichita, now owned and operated by the Friends Church as Friends University.

The first building, erected in 1885, was a small frame structure on South Broadway. The church is still located on the same site. The little frame building required an addition before the year was over. In 1917, under the ministry of O. N. Roth, a large brick church was constructed. Educational additions were made in 1926 and again in 1953. On January 13, 1958, a \$325,000 fire destroyed most of the facilities. The new property valued at \$1,035,000 was dedicated on Jan. 17, 1960.

From 21 charter members, the Broadway church has grown to 2,306 resident members. Average church school attendance has grown from 338 in 1944 to 884 average. Worship attendance has grown from an average of 315 in 1944 to 1,236. The church budget has grown also from \$18,739.40 in 1944 to \$187,772.65. The attendance, giving, and evangelistic outreach is averaging more than any year in its history in the new year 1960-61.

Among those from the church who have chosen church vocations are: Clifford Cole, Lulu Garton, Amos W. Myers, Mrs. Thurza Myers, Mr. and Mrs. Tom Bishop, Mrs. Helen Bourne, Mrs. Helen Kern, Mrs. Audrey West, Dr. Robert M. Myers, Chaplain Wm. Vaughn, Benny C. Boling, Miss Bonnie Jacobs, and Miss Hazel Myers. Those in preparation

for a church vocation are: Don Rutledge, Stann Lyman, Joyce Conley, Brooke Lyman, Margalee Pilkington, and Dennis Rutledge.

Harry H. Cunningham has been senior minister since 1957. Others on the staff include: Charles L. Strickler, minister of visitation; Edward E. Bridwell, minister of education; Mrs. Grace M. Carr, minister of administration; Mrs. Barbara Angle, minister abroad; Mrs. Anne Allen, minister of music; Mrs. Rachel Beehler, church hostess; Miss Erma Jean Dunn, organist; Mrs. Cleora Lynch and Mrs. Wilma Nation, secretaries; and Charles Crum, George Carpentier, and Frank Prins, custodians. Victor Richey is chairman of the board and John Frankhauser is superintendent of the church school.—MRS. GRACE M. CARR.

Texas CYF Leaders

FORT WORTH—John Woodall of Iowa Park was installed as president of Texas Christian Youth Fellowship here at the 17th annual Texas Youth Convention of Christian Churches.

Approximately 1,200 high school-age young people attended the assembly at Texas Christian University.

Miss Linda Smith of Abilene was installed as vice-president of the state youth organization and Miss Karen Carter of Dell City became secretary.

Woodall, 17, succeeds Ralph Youngdale of Austin, who delivered the assembly's keynote address in the Wednesday night session.

Speaking on the convention's general theme, "Christ or Chaos," Youngdale chided the youths for trying to be "safe" and "socially acceptable" when they should be "wading into the everyday fights."

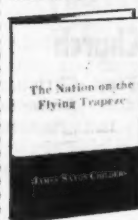
He declared young people should be willing to risk becoming unpopular to take stands on issues like race, sex, alcohol, national goals and personal values.

A member of Iowa Park's First Christian Church, Woodall was vice-president of Texas CYF in 1959-60 and has served as president of the youth organization in his district.

He plays football, basketball and tennis and won second place in a state Interscholastic League contest in extemporaneous speaking.

Miss Smith, a senior in Abilene high school, was an area representative to the Texas CYF Executive Committee during the past year.

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CAMPUS COVERAGE

Campus Capsules

● **HIRAM, OHIO**—Hiram College has authorized a new faculty salary schedule effective July 1, 1961. As one means of making possible the salary increases, tuition charges have been increased from \$825 to \$900 per student for the 1961-62 academic year. Also three new members have been added to the Hiram language faculty according to President Paul F. Sharp. These include Dr. Wayne Wonderley, Dr. George Leuca and Miss Ruth Elizabeth Smyth.

● **BETHANY, W. VA.**—Bethany College has installed a new electronic laboratory for modern language students. At Bethany each student is required to take two years of a modern language, such as Spanish, French or German. A course in the Russian language will be offered for the first time this year. The new laboratory includes a large central control panel and 10 booths.

In the control booths, individual students, wearing earphones, listen to a master tape by a native speaker and then make their own recordings. Then recordings of the native speaker and of their own voices are played-back, so students may compare their pronunciation with that of the expert.

● **ORANGE, CALIF.**—The Chapman College faculty held a two-day retreat at the Loch Leven conference grounds Sept. 9 and 10. The theme was, "A Decade of Decision." Guest speaker was Dr. E. V. Pullias of University of Southern California. Chapman President John L. Davis also gave an address on "Our Present Status and the Decade Ahead." Six students presented a panel discussion on "Chapman College as We See It." The participating students included: Colleen Richardson, Diana Scott, Barbara Searle, Kenneth Ford, Mark Messer and Richard Wetzell.



DR. ANDREW LEITCH has been a teacher of philosophy and psychology at Bethany College, Bethany, W. Va., for 40 years. Born near Glencoe, Ontario, Canada, he holds the B.A., M.A. and D.D. degrees from Butler University and the B.D. and Ph.D. degrees from Yale University. He was ordained to the Christian ministry by the late Peter Ainslie in 1914 and during his years at Bethany he frequently preached for the many Christian churches located in the tri-state area. He served two terms as president of the West Virginia Academy of Science and holds membership in the American Association for the Advancement of Science, the American Psychological Association, the West Virginia Psychological Association and Phi Kappa Phi, honorary scholastic fraternity.



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NEW OFFICERS of the International CYF Commission are pictured: (front row from left) John Woodall, Texas; Don Shelton, Southern California; Jim Paynter, Illinois; Dan Moseley, Missouri; (middle row from left) Wilma Mosley, Missouri, National Convention representative; Sharon Hieshell, Arizona; Ann Garry, Illinois; Tom Fort, Idaho; Basil Simpson, Ontario, Canada (All Canada representative); (back row from left) Jeff Jolly, Oklahoma; Cliff Crafton, Missouri; Sandy Thompson, Pennsylvania (secretary); Jim Ralph, Arkansas (associate president); Camie Bloom, Washington (president).



48 YEARS as church clerk of First Christian Church, Cambridge, Ohio, is the record held by Mrs. Kelly Wilcox. As an award for her faithful and efficient service, the elders of the church made it possible for Mrs. Wilcox to serve as a delegate to the World Convention of Churches of Christ held in Edinburgh, Scotland.

REPRESENTING Central Christian Church, Glendale, Calif., on a Christian Church youth caravan to Mexico were (from left): David Blackburn, Elizabeth Johnston, Mike Riley, Frank Straight and Don Foley. Also representing the church but not pictured was Cheryl Winslow. The group, along with 12 other Southern California youth, visited several Christian church mission stations and spent part of their time helping to remodel mission buildings and repair roads.



DISCIPLE YOUTH played a large part in the leadership at the Ecumenical Youth Assembly held in Lausanne, Switzerland this past summer. Pictured (from left) are: Bill Nottingham, Christian Church minister and head of the administrative staff of the assembly; Chrysostom Andriambolamana, a Congregationalist from Madagascar; Eric Freeman, a Disciple youth worker from Great Britain; Tadesse Gizan, a Coptic Orthodox from Ethiopia; Francois Rochat, a member of the Reformed Church of France; and Paul Crow, Disciples graduate student at Hartford Theological Seminary, who served as a work group leader.

NEWS in focus

PLEASANTS CHRISTIAN CHURCH, rural congregation located in the New Bethel Community near Rossville, Tenn., observed the 120th anniversary of its organization with a special service on Aug. 7. Virgil P. Glass, former minister of the church, preached at the morning service. At the afternoon service historical documents of the church were presented to a representative of the Disciples of Christ Historical Society. Harold Goodwin is minister of the church.





TOWARD A BETTER CHURCH

by Samuel F. Pugh

Enter, Rest and Pray

ALL but one door of the average church is closed every day except Sunday. A visitor sometimes goes around the building, trying every entrance, until finally he finds one door that is unlocked—and by that time he may be critical or frustrated.

Many churches have no prayer chapel, but it seems inexcusable that the door to the sanctuary should be locked during the week so that members and visitors alike are prevented from having a few moments of prayer in church surroundings.

It is possible for the member who is familiar with the premises to enter through a side door and find the sanctuary, but for the passer-by there is little to do but "pass by" no matter how much he feels the need to pause for prayer. The locked door speaks louder than the welcome mat below it.

With these sentiments in the back

of his mind it is refreshing to the writer to be able to announce that the Christian Board of Publication is now making available an attractive and inviting lawn sign that reads: OPEN DAILY. ENTER—REST—PRAY.¹

This column is not meant to be a promotional channel for materials, and only on rare occasions has any item of merchandise been mentioned, but it should be remembered that we are concerned with human life and spiritual values.

There are people who weave in and out among the masses, weary, broken-hearted, confused, guilt-ridden, lonely or afraid, with no place to stop, no place to sit and no opportunity to think in seclusion and in silence. Some lean against a lamp post, some sit on the curb, some walk on without destination.

¹Christian Board of Publication, Box 179, St. Louis 66, Missouri.

Some find an open church where they can enter, rest and pray.

There are people who would like to slip into the sanctuary before work, during "coffee break," or at noon for a time of quiet meditation. One need only to stand across the street from a Roman Catholic Church in any city to become aware that persons of all cultural levels are constantly going and coming, some remaining for a brief moment, others staying longer—but all revealing a sense of need for the higher power.

For all too long many Protestant churches have been open for worship on Sunday morning and closed the rest of the week. Sometimes the sanctuary doors are locked immediately following the service of worship and not opened again until one week later.

Is there such danger of vandalism or petty thievery (the reason usually given for locked doors) that we cannot offer the house of God to those who would use it? Couldn't we take the risk for the sake of people we say we wish to help?

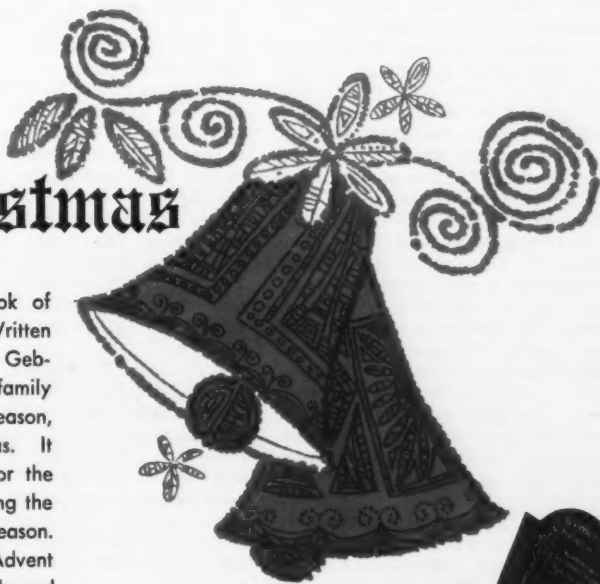
Samuel F. Pugh is executive director of Local Church Life of the United Christian Missionary Society, Indianapolis, Indiana.

Come to Christmas



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OCTOBER 23, 1960

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Just Among Us Lay Folks

by Carl R. Brown

The Gospel of Laughter

When Dr. Henry S. Leiper, of Chautauqua, served as guest speaker at St. Paul's Cathedral, in London, he was doubtful about the acoustics in the huge sanctuary. So he preceded his sermon with several humorous anecdotes. As he heard those in the remote corners laugh heartily he knew that his voice had carried.

Later the warden was overheard to comment that in the 45 years of his service this was the first time he had heard laughter there. He graciously added that as Christianity proclaims joy and gladness he presumed that it was proper to laugh even there, occasionally. (Perhaps every 40 years or so.)

In striking contrast to this incident is another told by Dr. Don D. Tullis in his news column. Passing through a rural area of the Southland he saw a small dilapidated church building. Through the open windows floated a joyous song. The words of the chorus rang out "Dere's too much weepin', too little laughin', in de family of de Lord!"

Recently I noted in a series of sermons by a distinguished clergyman that he opened each with at least three humorous stories; some were rather hilarious. He used many amusing incidents as illustrations through his discourses. I wondered how generally that practice would be accepted in our churches. Of course it would depend on time, place and how well these were handled.

Have we not dropped in on worship services when the sad-faced attendants and chilled atmosphere of the congregation put us in the mood of a funeral, and not a real Christian one at that! Sometimes the only joy and gladness found in our sanctuaries are the printed words of the hymns and the scriptures.

Many years ago I heard a popular lecture the title and theme of which left a lasting impression "The Gospel of Laughter." The gist, of course,

was that genuine hearty laughter is not merely an incidental by-product or cheap payola of proper living but is a God-given faculty to stimulate, reward and redeem mankind. Hence the Good News, Message or Gospel of Laughter.

In rereading the Psalms, the hymnbook of our religious forebearers, we see that our faith must be expressed with great exuberance, deep emotions, noisy instruments and surely by jovial laughter. It cannot be contained or meted out in doleful dribs. It is explosive, spontaneous, perennial.

Christianity is a religious of Joy. It started with a joyous birth; it went on to a joyous resurrection; it will culminate in a glorious coronation.

Our good humor is rooted in God's Goodness and in our faith that with him all is well. To laugh is not to be blind to sorrow and to sin but to look beyond the clouds and see the sun. Dr. Moffatt translates Psalm 89:15a, as "Happy the people who know Thy festal songs, who live in the sunshine of Thy favor." The Psalmist knew personal tragedy and national shame but still he sings, "Blessed be the Lord forever and ever."

Dr. Clem E. Bininger of Fort Lauderdale puts it strongly: "Humorless humans are sinners, sinners against themselves, sinners against those who have to live around them, and sinners against God. You see," he goes on to say, "you and I are often so busy worrying about ourselves and our indignities that we are deaf to the Divine Gift of Humor."

A good sense of humor and gift of laughter acknowledge that most of our troubles are brought on by the frailties of man, not the weakness of God nor the badness of his world.

Martin Luther was at times sorely depressed in the trying days of the Reformation. His foes ridiculed him for some of his honest mistakes.

But his wife Catherine had the saving grace of humor and donning a sombre black attire she went about as if in mourning. Finally her husband noticed and asked why. Solemnly she replied, "From the look on your face, Martin, I thought maybe God had died." Fortunately Luther got the point and responded with roaring laughter.

Perhaps if the Pharisees could have seen themselves as ridiculous as they must have been in God's sight they would have spared themselves the Master's condemnation.

Some of our church unpleasantries could well be averted with good humor and a few guffaws of laughter. Pompous show-offs, petty quibblers and prima donnas are really very funny. We need not laugh at them, to their discomfort, but rather than be upset by them we may well enjoy the performance they put on.

Misunderstandings are often like works of magicians, now you see it, now you don't; and can be exciting and amusing rather than provocative. A little girl came home from Sunday school quite upset. "Mother, the teacher said she will put me in the furnace." Here was an incident that might wreck the decorum of any church. The mother launched a run-down of teacher, superintendent and pastor. Here is what she learned. Susie had been told that if she failed to attend the next three Sundays she would be "dropped from the register." Presto, tragedy turned to laughter.

When we learn to laugh at ourselves and to accord others the same privilege we are ready to let the Lord start working on us.

We understand that the New Testament Greek for "be exceedingly glad" really means "laugh out loud." So Jesus said to those who think they are wronged "For my sake, rejoice and laugh out loud, for so persecuted they the prophets—"

The gospel then is, at least in part, A Gospel of Laughter.

JOY

by Helen Sue Isely

Turn the pages of discontent
To read words of joy.

Jesus' heart was filled with compassion:

The multitudes were fed.

Paul turned the world upside down:
Christianity grew its roots.

Mortality is measured on wooden crosses.

Immortality: open tombs.

—Political Responsibility

(Continue from page 10.)

that no decision is sometimes more damaging than a wrong choice. Basically, all of life is a succession of decisions. But life, being what it is, must proceed, and we cannot shrink from it because of an inability to decide. Wrong decisions are often preferable to none at all, and decisions must be made for life to continue.

In the Book of Mark, we read of Simon of Cyrene, who was on his way to Jerusalem to observe the Passover. At the time of his arrival, Jesus was being led out of the Holy City to be crucified. The Lord had been under terrific strain, which had drained him of his physical strength, and he fell as he carried the heavy cross up Calvary.

The Pharisees and the Roman soldiers were in a hurry to be done with this wretched business. They had no time to wait for an exhausted man. Simon of Cyrene, at this point, was just a passer-by. Here was a man that was obviously not a follower of the Lord, a man who probably had never heard of Him, and certainly one who did not volunteer to carry the cross. He was nevertheless compelled to bear the cross—to carry a heavy load up a steep hill. Though he did not deserve it, had not volunteered for it, did not want it, Simon of Cyrene had no choice. The cross was compelled upon him. This was an unexpected task, an unexpected duty. Simon of Cyrene bore an unexpected cross.

But, my friends, Simon of Cyrene is typical of all of life. Simon was only one of many who have been and who are being compelled to bear a heavy and an unexpected cross. Life is full of Simons, and life is replete with unexpected crosses. The times in which we live are insistent that crosses shall be borne, and many there are among us who must bear these crosses.

Life today is confusing in its

wage of complexities. Life is hard—it is difficult. For those who are not compelled to bear crosses in religion, or politics, or business, or the professions it is perhaps too easy to escape responsibility. But an escape from shouldering responsibility is no solution either to the individual's dilemma or to the common problem.

There should be high praise to all who take up the task of approaching the great situations of our day because they recognize the need and are desirous of rendering a service.

There must come the day when sincere appreciation is expressed to the individual Christian who is not so pious but that he wages into the arena of conflict, there to do battle with the injustices, with the greed, the bigotry, and the hatreds of our time.

We must be done with the naive assumption that practical politics is simply "dirty business," which is entirely beneath those who are men of God. Were this the case we would be relegating the course of our physical destiny to the lowest level of human concept, and the spiritual life to the most secluded and untouchable retreat.

It is true that today a thousand tongues are crying out that

the world is growing worse. Temporarily, perhaps, this must be admitted. But we cannot judge the progress of the universe from the mere vantage point of our tiny segment of time. Who are we to say that God is losing control?

It is only because He is big enough to permit free men to bring about such calamities as we have today, yet know that He can so manage the situation as to bring order out of chaos with progress that will lead to the divine goal.

If God could bring redemption out of the crucifixion of Christ and victory of the church out of Nero's cruelty and infamy, then He can bring peace out of the battles of the nations.

We stand in a significant place. Backward, we trace the story of the ages which is the story of devotion and sacrifice that this nation, under God, shall come to its full destiny in freedom.

Forward, we face an embattled world with change and decay, destruction, and despair on every hand. This was the challenge faced by those generations which have marched before us, and this is the challenge which kindles the fires of loyalty and devotion within us and, by rising to match the hour, God will give strength to endure, to serve, and to bless.

PRAYER FOR HOME

by Esther Schneider Hanson

Thank You, God, for precious home
Sweet home, where love abides.
Where joys and cares, not borne alone,
Are shared. What fortune could we own,
That richer dividends provides,
Than such a mutual giving?

Help us, God, to bravely meet
Our trials. And if a storm
Appears to threaten, guide our feet.
Let understanding, pure and sweet,
Keep this home snug and warm.
For this, we know, is living.



"You Are What You Read"

Christian Unity

The Pressure of Our Common Calling. By W. A. Visser 't Hooft. Doubleday and Company, Inc. 91 pages. \$2.50.

In his Taylor lectures at Yale Divinity School in 1957 Dr. Visser 't Hooft dealt with the theology of the ecumenical movement, and these lectures have been re-written and published in this very significant little book, *The Pressures of Our Common Calling*. It was used as one of the study documents by the World's Student Christian Federation in preparation for the world conference on The Life and Mission of the Church held in Strasbourg in July, 1960.

The thesis of the book is that unity is an essential part of Christianity, without which the church will never express the full will of God, and that in the ecumenical movement the areas of our separateness are being reduced and the areas of our togetherness are being enlarged.

The author points out that a real unity exists among the churches in their common bond to Jesus Christ and that this makes possible such working together as the churches find consistent with the understanding of their calling. He believes that as the churches work together on the basis of convictions they already hold in common they find the areas growing whereby they can serve their Lord together.

In carrying out its mission the church must seek to express the wholeness of Christ's concern for the whole world and this he believes will lead to unity as the churches are obedient to their calling.

This is, in fact, what is happening in the World Council of Churches, and it is one of the major functions of that ecumenical body to be a channel through which the churches, neither completely separated nor fully united, can explore relationships and express themselves in united effort.

He discusses in detail three aspects of the churches' response to the demands of the gospel: witness, service and fellowship, and uses

these to point the way to the full unity of the church which embraces the whole community of men.

Dealing with the current situation in the church, *The Pressure of Our Common Calling* brings fresh insights on the movement toward unity and reflects the vitality and urgency of the ecumenical movement.—KELSIE G. MARTIN.

For Laymen

Luke. (Vol. 18 in "The Layman's Bible Commentary Series.") By Donald G. Miller. John Knox Press. 175 pages. \$2. Four or more, \$1.75 each.

The Layman's Bible Commentary is a new series being published in groups of four volumes each year until the series is completed. Donald G. Miller, author of this volume on *Luke* and associate editor of the series, is professor of New Testament at Union Theological Seminary in Virginia.

From fairly conservative grounds both biblically and theologically, Miller presents an essentially harmonistic treatment of the third gospel. He uses the traditional comparison of scripture with scripture exegesis, with little criticalness. Geographical problems in *Luke* are ignored.

His discussions of Satan, demons and miracles are largely defensive, asserting that we have no "proof" that literal views are not correct.

Disciples will note that he mentions no mode of baptism, but does assert of Jesus that "... he was baptized for the sins of others." A new twist to this writer.

Our comments appear negative, but actually we felt that the commentary was exceedingly helpful both for church study group use and for the pastor's homiletical use. Miller does an excellent job of indicating the literary unity of the book. His assertions that the "Gospel is gospel . . . not biography," that its source materials "... were first of all preached," and that the Gospel is "... the record of what God has done for man," are valid and set a good direction in a true understanding of the text.—JACK E. BARKER.

From Laubach

Thirty Years With the Silent Billion. By Frank C. Laubach. Revell. 383 pages. \$3.95.

The United States should form an "army of compassion" to take Christ to the world, Dr. Frank C. Laubach, the renowned apostle of the literacy-literature movement, contends.

The author recommends that 40,000,000 Americans give \$1 a week, a total of \$2 billion annually, to support 200,000 American technicians or 1,000,000 nationals in this "army." This group would include thousands of Christian communicators, who could write, simple, easy-to-read literature for adults just learning to read.

Dr. Laubach calls these adult illiterates "the silent billion." It is tragic that these people can never read Scripture, the written word of God.

Explains Dr. Laubach: "They have no voice in public affairs, they never vote, they are never represented in any conference, they are the silent victims, the forgotten men, driven like animals, mutely submitting in every age before and since the pyramids were built. The illiterate majority of the human race does not know how to make the cry reach us, and we never dream how these millions suffer."

For 30 years dating back to his work with the Moslem Moros in the Philippines, Dr. Laubach has been "adventuring in literacy." He pioneered in the "Each-One-Teach-One" method whereby one adult learns how to read and then deepens and shares his new skill by teaching another.

Dr. Laubach and others stimulated by him have helped 60,000,000 adults learn to read in 200 different languages. In his powerfully concrete and descriptive style Dr. Laubach provides a day-by-day journal of his experiences and observations in India, Africa, Singapore, Latin America, and Korea. His enthusiastic overview of three decades of work will help readers understand a significant movement to make the world scripturally literate.—JAMES W. CARTY, JR.

RELAX . . .

Literalist

An applicant was filling out a long employment form for a well-known southern corporation. On the line asking "length of residence at present address" he wrote: "About forty feet."

• • •

Cleanliness

The following scene took place at Southern Christian Home, Atlanta, according to their bulletin, *Glimpses*:

Superintendent: (to two young girls as she sprinkled on some cleanser) "I want you girls to clean up this porch, but you will have to use some elbow grease on it."

After a short while, the two little girls appeared in the office and announced: "Mrs. Chapman, we need some more of that grease."

• • •

He borrows my books
A nice little stack;
To keep up our friendship
I borrow them back.

—D. E. TWIGGS

• • •

Moods are more often a
menace than microbes.

—YORK TRADE
COMPOSITOR



"I'm sick of this phase I'm going through, but I can't think of a new one."

National Evangelistic Association PROGRAM HIGHLIGHTS

1960 Convention, First Christian Church, Louisville, Ky.

Thursday Session, October 20

- 2:00 P.M.—Worship in Song-----Led by Mr. and Mrs. Ralph Pollock
2:30 P.M.—President's Address-----Lin D. Cartwright
 "Present Day Imperatives in Evangelism"
3:10 P.M.—Clinic on Evangelism-----Led by Donald M. Salmon
 Assisted by Carlton Garrison, Frank Drowata, Dean Brigham
7:30 P.M.—Worship in Song-----Led by Mr. and Mrs. Ralph Pollock
8:25 P.M.—Address-----Dr. Julian Price Love, Louisville, Ky.
 "The Faith That Makes Evangelism Possible"

Friday Session, October 21

- 9:30 A.M.—Worship in Song-----Led by Mr. and Mrs. Ralph Pollock
10:25 A.M.—Address-----Lawrence W. Bash
 "Recovering the Evangelistic Zeal of Our People"
11:05 A.M.—Address-----Dr. Julian Price Love
 "The Biblical Method of Evangelism"
2:55 P.M.—Address-----Gustav A. Ferre
 "The Redemptive Note in Evangelism"
4:00 P.M.—Address-----Principal Arthur W. Stephenson
 "Our Task in Evangelism"

Good Listening on the Bethany label

Discover the new Bethany label for recordings to be treasured in every Christian home!

Hear the warm tenor voice of Ben Stevenson as he seeks a few *Moments with God*. The whole family shares in the spiritual feeling emanating from these 12 songs. \$3.98.

Become part of the recording and join with Guin Ream and the chorus on *Sing a Song with Guin—Around the Campfire*. This "sing-along" album is especially aimed at teenagers, but young and old alike enjoy the old and new songs, fast and slow songs, folk songs and rounds: It fairly invites your joining in the song! Five printed lyric sheets are included. \$3.98.

Note how many ways *Home and Church Songs* are helpful in leading children in meaningful worship experiences. Three- to six-year-olds delight in singing and acting out these songs. Record, \$2.95; songbook, 65 cents; both for \$3.45.

Look for ,
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Christian Board of Publication



"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

"Davy" Loved

Editor, *The Christian*:

We loved "Davy" down here in Arkansas. We had him in our Ministers' Institute last February at North Little Rock and were challenged and inspired by his messages. At the closing devotional service, when he spoke briefly, there was a tear in every eye—as if we knew that we would "see his face no more."

He was a man who cannot be replaced and his presence in our conventions will be missed for a long, long time to come. I'll be very disappointed if some bit of time cannot be found on the program at Louisville for a special tribute to Davy, considering his tremendous contribution to our conventions of years past.

I know that many will join me in saying that my life is better because of his influence, both in person and on the printed page, and I know that heaven is an even happier place today because of his cheerful personality and kindly humor.—ROY E. BELCHER, president, Arkansas Christian Ministers' Institute, Pine Bluff, Ark.

Great Loss

Editor, *The Christian*:

For years I have enjoyed F. E. Davison's column, "Let's Talk It Over." His comments on questions relating to everyday church problems are always clear, helpful and interesting. In Dr. Davison's recent death, the Church has suffered a great loss.—DAVID C. DERBY, Grafton, Va.

Missed

Editor, *The Christian*:

Great vacancies are left, with the loss recently of Dr. Davison and Dr. Hastings.

Probably these eventualities occur naturally. It is supposed, if some of the older leaders did not pass out of the picture, younger worthy incumbents would be unable to assume responsibility.

We shall miss these contributors. Probably there is material on hand for a time. It is likely that new columnists will emerge and develop.—H. C. WINTER, Perry, Ohio.

Deep Understanding

Editor, *The Christian*:

It grieves me to learn of the passing of F. E. Davison, whom I came to admire for his deep understanding of human nature, of his fellow Christians, and his patience in "Let's Talk It Over." He always came back with a proper answer, tactfully putting some ignorant people in place.

One consoling factor is, that a man of his calibre will sit at the right hand of God and be at peace.

It is very nice of you to bring us the rest of his columns, as he will live on in our hearts.—PAULA S. DUBOIS, Sarasota, Fla.

Sense of Shock

Editor, *The Christian*:

One of the features of *The Christian* which I have always enjoyed the most is "Let's Talk It Over." So, it was indeed with a sense of shock that I read of the death of its writer, F. E. Davison.

I have never met Mr. Davison, but I know from the kind of answers he gave what kind of a man he was: warm, humble, intelligent, moved by a Christian spirit. Your magazine has suffered a great loss, and so have its readers.

The world can use a lot more F. E. Davisons!—RAY HOEWING, Country Club Hills, Ill.

Wit and Knowledge

Editor, *The Christian*:

I have read so many of your writings I feel that I know you and I want to say I deeply appreciate the work you are doing.

The Sunday school lessons are fine—I use them each Sunday—and your editorials are splendid.

Do hope you will find a good man with like wit and knowledge to fill the place of F. E. Davison; his "Let's Talk It Over" and "A Faith to Live By" are always enjoyed.

Each year I try to increase the number of subscribers to *The Christian* from our little church.—DEANE HUNDLEY, Dunnsville, Va.

Prayer Phone

Editor, *The Christian*:

In your July 10 issue of *The Christian* was an interesting ar-

ticle concerning Telephone Prayers. We have had a Dial-a-Prayer phone in our church since 1954, the use of which has worn out four machines. For about eight months we were without the use of the phone while the Telephone Company was getting us a new and more modern one.

We feel that it is one of our greatest evangelism achievements in this community, although it has increased the pastor's work and responsibilities. As I walk down the corridors of our hospitals, occupants of the rooms, hearing me talk to a nurse or doctor and recognizing my voice, will send for me. They will always tell me of how much the phone has meant to them when in trouble or discouraged.

I am stopped on the street by people who shake my hand and tell me how much the Prayer Phone has meant to them and to their family. We have had people come into the church because they have enjoyed the phone and its message.

My funeral services have more than tripled. I will be called for a funeral service by people who will say, "We are not members of your church, but my husband [or my wife] listened to your prayers and we want you for the service." Even Catholic families have called me and I have had charge of the services for their loved ones because they liked my prayers and the sound of my voice.

When I am not too busy I change the prayer twice a day and there are times when it is changed only once. When I am called out of town I prepare meditations and my secretary puts them on the tape. Several garages in town have a prayer break during which time our Prayer Phone is dialed and placed before their public speaking system and men stand reverently in meditation.

The county school superintendent came up to me just recently and said that he uses the Prayer Phone every night before he goes to bed and when the load gets heavy during the day he dials and listens.

So in this modern age God has strange ways of comforting and strengthening his children.—ELMER C. JOHNSTON, La Porte, Ind.



HOLIDAY

Bulletins

to enhance the spirit of worship in your holiday services . . . to add variety, color and dignity . . . traditional and modern designs keyed to the joyful celebration of Christmas and to the reverent mood of Thanksgiving.

CHRISTMAS BULLETINS

From Bethany Press . . . 4-color folder in muted greens and red depicting a city Christmas scene. Bulletin, 65A399; letterhead, 65A400; mailing envelope, 65A401; offering envelope, 65A402.

"Silent Night" on parchment, pine cones, lighted candle and spruce boughs on rich red background. 65A413. No matching pieces.

A luminous gold star picturing Mary, Joseph and baby Jesus on a dark blue background. Bulletin, 65A424; letterhead, 65A425; letterhead with preprinted Christmas letter (no extra charge), 65A426; mailing envelope (a) 65A429; offering envelope (b), small (3x6) folder, 65A427.

An open Bible, white candles and poinsettias against glowing aqua velvet. Bulletin, 65A414; letterhead, 65A416; mailing envelope, 65A417; offering envelope (a), 65A419; greeting card, 65A420.

Three Kings and the Star of Bethlehem on a red background. Bulletin, 65A412. No matching pieces.

A red Bible, a white candle in brass holder with holly branches on dark blue bordered with light blue. Bulletin, 65A430; letterhead, 65A431; mailing envelope, 65A432; (c) offering envelope, 65A433; announcement folder is 7" x 10 1/2", folds to 7" x 3 1/2", same cover as bulletin, 65A434.

(not pictured) "The Star Still Shines," a special 4-page folder containing printed candlelight service, processional to benediction. 65A436, \$.35 per doz.; \$2.75 per 100.

THANKSGIVING BULLETINS

A modern painting of fruits and vegetables in brilliant harvest colors from Bethany Press. Bulletin, 65A396. No matching pieces.

(not pictured) The First Thanksgiving . . . the Pilgrims and Indians giving thanks to God around the festive table. Bulletin, 65A411. No matching pieces.

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(d) 1.00, 100; 4.75, 500; 8.50, 1,000

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65A412



65A399



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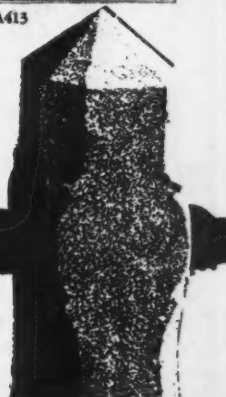
65A414



65A413



65A396



CHRISTIAN BOARD OF PUBLICATION—St. Louis, Mo.



LET'S TALK IT OVER

F. E. Davison

We have printed all the copy which F. E. Davison left when he died June 28. Among the scores of tributes which we received, this one by Chester A. Sillars, executive secretary, Northeastern Area of Christian Churches, seems fitting for the closing of Davy's page, "Let's Talk It Over."

—EDITOR

DEAR DAVY:

The New York Times this morning told about your promotion to, "that house not made with hands, eternal in the Heavens." Only rather well-known and famous persons receive this attention in *The Times*. We were proud of you. Sincere Congratulations.

I am one of thousands who regularly read your column. We will miss your sage advice. The Book tells us (Eccl. 3) that there is a time to be born and a time to die. We know that death comes as a friend to man. This is especially true when one has lived a long and useful life. Life is not measured by length of days but by depth of effort.

Needless to say, some of us wanted you to stay around a while longer, for we feel the need for your continued guidance. The Lord knows how to run his business, yet I believe he will be happy to talk it over with you. He knows that you know his plan for redemption, because you know his Book.

After a while you may start checking your grades on the advice you gave in *Let's Talk It Over*. I am willing to venture a guess that you'll rate high. You will find that your shared wisdom about church matters bore what Von Schiller would call, "Tracings of eternal Light."

It's time to ask a question. Will you check on St. Peter? Find out whether or not he has a sense of humor. Does he put Disciples in one mansion, Baptists in another, Methodists in another, etc. I suspect he'll put them all in one dormitory. He'll laugh and say they have been separated long enough. He'll call it heavenly determinism. He might paraphrase Shakespeare and scripture to say, "What fools these mortals were to be divided over the letter of the law when it was Spirit that gave life."

No doubt by now you two have been swapping the latest stories and bringing each other up to date. Does St. Peter laugh when we mortals take ourselves too seriously?

Davy, *The Times* was right in recognizing you as an outstanding person. I know I speak for hundreds when I say thank you for inspiration.

Thank you for setting a good noble example for young preachers.

Thank you for being so large of heart that you could forgive your enemies. Thank you for being so big in spirit that you could pray for those who didn't

agree with you.

Thank you for always having a ready smile, a firm handshake and a word of encouragement.

Thank you for making the message of Christ translated in human living today such a vital challenge.

Thank you for placing your footsteps in his. As Longfellow wrote about, "Footprints in the sands of time," so may we see your footprints following the One who said, "Come, follow me," and seeing them, take heart to follow as well as you have done.

There are many more things to thank you for. Others will add to this list. So, thanks for everything.

Blessings on you until we meet again.

As always,
CHET. SILLARS

Schenectady, N. Y.



